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The Outlook

Published Every Saturday

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IT will not be the German Emperor's fault if the events in China and Hayti do not help the building of the new navy upon which he has set his heart. In his speech last week opening the Reichstag William II. declared that the development of the German navy has not kept pace with the growth of German transoceanic interests. Hence he strongly recommends an increase in the number of ships. As a case in point, he, as might be expected, mentions the murder of two German missionaries in China and the attacks on the mission stations there. The Emperor declares that he ordered the Eastern Asia squadron to proceed to Kiaochau Bay, the point nearest the scene of the outrage, and to land troops in order to obtain full reparation. He does not add that the reparation already demanded included, first, the discovery and execution of the murderers, the punishment of implicated officials (among whom must be the Governor of Shantung province), and the reconstruction of the missionary buildings; secondly, the payment of a 600,000 tael indemnity to the relatives of the victims and of another indemnity sufficient to cover the expenses of the German naval expedition, the permanent occupation of Kiaochau Bay as a German coaling station, and the railway monopoly of the province of Shantung. To the first demands China promptly acceded; to the last the Chinese monarch is reported to have replied that he would forfeit his crown rather than be so bullied. The German monarch will doubtless have an appropriate reply in turn, but it can hardly create more amusement than did the extemporaneous remarks which he addressed to the Reichstag on the conclusion of his written speech. He ended with an apostrophe to "the honor of the empire abroad, which I have not valued too low to give my only brother in pledge for it." As Prince Henry has for years longed for some chance to distinguish himself in his profession, as he will undoubtedly be as safe at Kiaochau as at Kiel, and as there has never been much love lost between the brothers, William II.'s allusion brings to the American mind a parallel case. It is that of the late Artemus Ward, who had already given two cousins to the late war, and was willing to sacrifice all his wife's relations on the altar of his country.

❀

In response to the request of our State Department to ascertain the intention of Germany regarding the Lueders affair in Hayti, Ambassador White reports that the German Government will send a small cruiser instead of a war-ship to Port au Prince, and that the indemnity has been reduced. According to the daily press, Mr. White was also instructed to intimate to the German Government that, while we have no objection to Germany's obtaining satisfaction, we could not tolerate any excessive demonstration with a view of unduly punishing Hayti, or any scheme of occupation or annexation, as in China. The difficulty arose on account of the imprisonment of Lueders, a German subject. Count Schwerin, the German Minister, demanded the release of Lueders, with an apology to the German Government, a large indemnity, and the dismissal of the judges who had sentenced the prisoner. At the request of our own Minister, Mr. W. F. Powell, Lueders was finally released. Hayti then gave notice to Germany of a readiness to discuss the merits of the controversy, but not with Count Schwerin, who had become *persona non grata* on account of his rudeness and violation of official etiquette. Meanwhile one of our ships, the Marblehead, while on her usual winter inspection of Navassa Island, will steam to Port au Prince, not so much because of the German-Haytian incident as because an uprising is feared among the Haytians themselves should their President again receive Count Schwerin. It is also pointed out that the President has political enemies, and that for a considerable period Hayti has not had a

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revolution. It is interesting to note that our action has called forth the following snarl from Prince Bismarck in his "Hamburger Nachrichten:" "We deem it a political necessity to oppose this American arrogance often and emphatically, and certainly when directed against Germany." Our arrogance so far has consisted in obtaining the release of a prisoner at Germany's instance, and in dispatching a vessel to Port au Prince, the arrival of which might be welcome to the German colonists in case of an attack on them by the excitable populace.

❀

The disgraceful scenes in the Austrian Reichsrath described in our last issue have been followed by serious rioting in Prague. On Wednesday of last week mobs of Czechs looted German shops, started incendiary fires, attacked and beat individuals, drove back the police, and even dared, in one instance, to oppose the troops. When one reads that terrified Jews saved their property by putting crucifixes in their shop windows, the Middle Ages seem to have returned. Several persons were killed, and scores wounded. A summary tribunal called the *Standrecht* was at once appointed to control the city; under its functions what is nearly equivalent to martial law was established, and the mob was quickly brought under control. These riots and others that have occurred in many smaller Bohemian towns show the intense anti-German and anti-Jewish fury to which the Czechs have been aroused by political schemers, and in part by the lawless conduct of such German members of the Austrian Reichsrath as Herr Wolff. While actual violence has now been suppressed, the political situation is serious in the extreme. The dispute as to whether the Czech language shall be recognized as an official language equally with German is only a symptom of bitter race jealousy, and of a desire for separate national existence on the part of Hungarians and even of Bohemians. The personal influence of the Emperor and the military power in his hands alone make a rupture impossible. The dual empire of the two kingdoms of Austria and Hungary rests, in a great measure, on a ten-year compact which has been twice renewed; another extension of it is now proposed, as the term has for the third time expired, but so troubled is the condition of public affairs that a bill is before the Austrian Reichsrath making the renewal for one year only, and it is feared that even this attempt to postpone the real contest may fail. In that case it is thought that the Emperor may dissolve the legislative body and arbitrarily renew the compact by supreme authority. A similar bill has just been introduced into the Hungarian Parliament. The dissension is largely financial; the Austrians think that Hungary, which has increased enormously in wealth the past decade, is not paying her share of expenses, and at the same time is having far too much influence in the Government, proportionately. Hungary, on the other hand, is aggressive in her modern development and prosperity, and cannot but think wistfully of the idea of renewing her old national independence. International motives, however, bind the interests of the two kingdoms together, and it is not probable that race hatreds and political plots will be allowed to force matters to the point of actual rupture—certainly not in the life of the present Emperor.

❀

In France the Dreyfus case continues to occupy the public mind to an extraordinary degree. From the question as to whether Dreyfus was justly condemned as a traitor and spy or not, the discussion passed to that of the guilt of others; it next brought out facts of significance about anti-Semitism and about press venality; then involved the methods of military trials and the spy system of the war departments of France and Germany, and finally questioned the merits of French judicial procedure. It is in this last respect that the commotion appears likely to do most good; for, partly because of the excitement about this case, steps have at last been taken to mitigate the severity and unfairness with which French accused persons are treated after their arrest and before their formal indictment—such as being deprived of the aid of counsel, being cross-questioned repeatedly by magistrates of arbitrary power, being subjected to a sort of moral torture, and, in short, being treated in every way on the theory that they are guilty until proved innocent. As to the Dreyfus case itself, certainly no conclusive evidence has been made public. M. Méline, the Premier, on Saturday last told the Chamber of Deputies flatly, "There is no Dreyfus affair, and can be none," meaning thereby that Dreyfus was convicted on sufficient and irrefutable evidence. Nevertheless the French are divided in belief on that point, much as English

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people were at one time on the question of the identity of the Tichborne claimant. In the nature of the case the evidence against Dreyfus could not be made public, and when a Vice-President of the Senate declared that he knew the prisoner to be innocent, and that another man had committed the crime for which the former was degraded before the army and sent into penal servitude on an island off French Guiana, it is not remarkable that many were found to sympathize in this belief. Count Esterhazy, who has been charged with writing the traitorous letter alleged to have been written by Dreyfus, is to be tried by court martial, not on that charge, but because of certain other letters abusing France and Frenchmen (he is an Austrian by birth, though he has been an officer in the French army), which he admits having written. Altogether, nothing since Boulangism was at its height has so excited the mind of the French common people as has this remarkable case.

❀

Austria has taught Europe, not to say the United States, a lesson as to the effectual method of dealing with the Turk. Austria had demanded redress for a grievance which had occurred at Mersina. Reparation was not made, whereupon Austria sent a war-ship to Mersina with orders to bombard the place, and full reparation was at once forthcoming. Any such vigor shown by any one of the European powers would have stopped the Armenian massacres. At the hazard of a European war? Possibly. But it would have been worth the hazard. Cowardice never accomplishes anything in this world worth accomplishing. American property has been destroyed and American citizens grievously wronged by the Turk, and we have been waiting two years for redress, and are apparently as far from securing it as when we first made our demand. If there is ever any use for our navy, this would seem to be a case for employing it. At all events, we ought to take one ground or the other, and take it vigorously; we ought either to say, This nation will not undertake to protect by force the persons and property of its citizens in foreign countries, or else, when their property and personal rights have been so grossly disregarded, we ought not to content ourselves with a tame and impotent protest, but ought to enforce our protest with courage and vigor. Other nations might well respect a nation which declares openly that its citizens visit and reside in other countries at their own hazard, or a nation which protects its citizens when traveling or residing in other countries. What cannot possibly be respected is the spirit which pretends to afford protection, and then, when the crisis comes, fails to do so.

❀

What may be called the consolidation of the party by the English Liberal Federal Union, the results of which were reported in these columns last week, has been accompanied by a great gathering of the Conservative party, two thousand delegates meeting in St. James's Hall in London for the purpose of conferring with regard to the political situation, and of securing a consensus of the opinion of the party. The division between the Tory and the more progressive elements in the party was caused by the demand for anti-Radical management. The Conference adopted a resolution unanimously favoring a royal residence in Ireland for the purpose of securing a more cordial understanding with the Irish people. A resolution was also adopted "in favor of enhancing the dignity and increasing the powers of the local authorities throughout the metropolis," and another resolution was passed condemning sugar bounties as a great economic injury to the country and the colonies. Both parties have now put themselves on record in favor of registration reform, the Conference having unanimously adopted a resolution to that effect. There was an animated debate over the question of suffrage for women, and the motion looking to that end was defeated by an overwhelming majority. It is treating the advocates of woman suffrage with very much more consideration and dignity to meet them squarely in this fashion than to attempt to play a game of political gallantry with them by holding out a sympathetic hand up to the time when a measure reaches its final stage, and then voting it down by a decisive majority. There was considerable discussion of the land tax, which in its present form constitutes a serious grievance in some parts of England, but no resolution on the subject was adopted. Why the Conference should have taken action against alien immigration does not appear. The Conservatives find themselves in power with a majority so great and representing so many diverse opinions as to be somewhat unwieldy. There was a time not many weeks ago when it looked as if that

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majority might be sacrificed by the antagonistic attitude of different sections. The Ministry has the great advantage, however, of not being faced by a strongly led and enthusiastic opposition. That the Liberals are making the attempt to reconstruct their party is evident, and the Ministry may not long enjoy this advantage.

❀

The reply of the Canadian Government to our proposition for a year's stopping of seal-killing, beginning next month, indicates that at present it is not possible to comply with the proposal. Every British subject has a right to engage in pelagic sealing unless prohibited by Imperial decree, which can be issued only by authority of the Imperial Parliament, and that body does not convene before February. The Canadian reply suggests, however, that a commission be appointed to meet immediately and consider the half-dozen questions at issue (reciprocity, alien labor, etc.), including that of the seals. On the conclusion of such negotiations necessary legislation could be secured from the British Parliament, and the suspension of pelagic sealing could go into effect in the spring, or before the fleet enters Behring Sea, which is not until August 1. (Before that date, however, there would be the coast catch of about six thousand skins to be taken into consideration.) If the commission should stop pelagic sealing, the Canadians would naturally expect our Government amply to compensate their sealers; but Canada expects something more than this—namely, the national advantages which would accrue to her by the settling of the other questions at issue. This extra expectation seems unfair to some of our journals, which have even characterized it as gratuitously quarrelsome. To these the Montreal "Star" makes reply. We accuse the Canadians, it says, of standing on a technical right which is of no great value to them (but the maintenance of which inflicts much injury to us) for the purpose of forcing us to buy their complaisance with a handful of other privileges. The "Star" points out that two kinds of sealing are now carried on—pelagic, by Canadians and some Americans in the open sea, and the killing of a selected number of seals on the Pribilof Islands, by a company paying a handsome royalty to our Government. Admittedly, each kind of sealing interferes with the other. The first being of the haphazard character of all hunting operations, the Canadians could not take advantage of an increase in the herd with the precision possible to those who get all the herd together, select such animals as it is safe to take, and then kill them. With the Canadians, says the "Star," the element of time is more important than with us, and the loss of a sealing season of proportionately greater consequence.

❀

An extraordinary protest against the appointment of Attorney-General McKenna to the Supreme Court bench has been sent to President McKinley from Portland, Oregon, signed by two United States judges and several State judges and members of the Oregon Bar. The avowed ground of the protest is Mr. McKenna's lack of the qualifications for a seat in the Supreme Court. It is very unusual for judges, or even members of the Bar, to make a protest against the appointment of any reputable and well-known lawyer to a judicial position. Indeed, we are inclined to think that there is no parallel to such a protest, where it has not been accompanied by any charges against the probity of the nominee. The circumstances give rise to a well-grounded suspicion that those who have signed this protest have not had the courage of their convictions, and have failed to state the real reason which has caused them to take so unusual a course. Two reasons other than the one alleged may have moved them. Mr. McKenna is a Roman Catholic, and there was, it is well known, opposition to his appointment as Attorney-General on this ground. How influential the "A. P. A." may be on the Pacific coast we do not know. It is needless to say to our readers that, in our judgment, a man's religious beliefs afford neither a ground for appointment nor a ground for debarring him from appointment to any office. Only strong, positive evidence that his religious beliefs would prejudice his judgment and prevent impartial and judicial action could serve as an objection to Mr. McKenna's appointment to the Supreme Court, and no such evidence has at any time been forthcoming. We think it, however, quite as likely that the real secret of opposition to him is the influence of the Pacific Railroads. Thanks to Mr. McKenna's influence, the United States Government has secured from the Union Pacific Railroad the payment in full of the obligations of that corporation, very much to the surprise of the

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people, and, it is not unreasonable to think, very much to the disappointment of the railroad officials. It may reasonably be expected that the corporate influence would be exerted to prevent the promotion to the Supreme Court of one who has proved that he cares more for popular rights than for special privileges. We hope that the President will disregard this protest and that Mr. McKenna may receive the appointment. We suspect that it is not his lack of ability, but his possession of it, which has inspired the opposition to his appointment.

❀

The movement in favor of restricting immigration to this country will undoubtedly again come prominently before Congress in the session just beginning. The total number of immigrants, which had fallen off considerably during the stringent business depression of the last two or three years, has again increased, as a natural consequence of the improvement in business conditions due to large harvests here and to high prices for our harvests, made possible by the crop failures abroad. It is a well-recognized fact that the number of immigrants coming in a given time forms a tolerably trustworthy thermometer of business conditions; always, however, making allowance for the fact that knowledge of those conditions (whether for good or for bad) takes some time to reach the ears of possible immigrants. The failure of the Immigration Restriction Bill before the last Congress was in part due to the fact that it was weighted down by the Corliss amendment, which made it unlawful for aliens, who did not intend to become citizens, to work in the United States, return to their own country, then again enter this country, and so on. The provision made by this amendment is at least open to question, and is not at all a necessary part of a general restriction bill. The test favored by the Immigration Restriction League is that of primary education, and no better test can be selected. It is, in brief, that immigrants into this country should be able to read and write either in English or in their own native language. Exception must, of course, be made in the case of young children and of old persons who are coming to join families already here. With proper provision for cases of this character, we believe that the test may properly, and with good results, be added to the restrictions already on the National statute-book.

The business world has been somewhat depressed by the last Treasury statement, which emphasizes the fact that so far, in exchanging the Wilson deficit for the Dingley deficit, we have but plunged ourselves more deeply into debt. Even the now Republican New York "Sun" declares that the hope of ultimate adequate revenue from the Dingley tariff is remote. "The plain truth is that by staking the reputation of the present tariff upon its expected achievements in the indefinite future the Republican party would risk what is a thousand times more important to itself and to the country than any momentary humiliation which may be occasioned by undertaking openly and squarely to perfect at the coming session a revenue measure obviously not yet all that it should be." To meet expenses the customs revenue should be at least $15,000,000 a month. The receipts in the first month under the Dingley tariff were not quite seven million dollars; in the second month, not quite eight millions; in the next, about $9,700,000; and last month, about $9,800,000—certainly not a rapid increase. Last month's receipts were about eight million dollars short of expenses. This does not take account of the thirteen millions and more, the first payment from the Union Pacific Railway sale, although this amount is put in with "miscellaneous revenue." For the fiscal year to December 1 the deficit is over forty-six millions, and the Dingley tariff has been in operation four-fifths of the time. However, so valued an authority as the "Commercial and Financial Chronicle" declares that, if appropriations are kept down at the present session of Congress, we may look forward with entire confidence to a fair surplus in the coming fiscal year.

❀

On Wednesday of last week representatives or attorneys of several hundred railroads and of several labor organizations appeared before the Inter-State Commerce Commission at the public hearing on the petition of the railroads for another five years in which to comply with the law of 1893 requiring the roads to equip their cars and engines with automatic couplers and hand-rails, in order to protect the lives and limbs of employees. The original act gave the roads until January, 1898, to provide themselves with safety appliances required. Some of the roads promptly complied with the law, and nearly all of them did so as far as their passenger trains were

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concerned; but for two or three years at least the Inter-State Commerce Commission has been calling attention to the fact that safety appliances upon freight-cars were not being introduced at anything like the rate which would promise prompt obedience to the law. There was, however, as yet, no violation of the law, as it permitted all the changes, if necessary, to be made in the last year. During this year, however, the rate of change does not seem to have been materially accelerated. Mr. James K. Cowen, of the Baltimore and Ohio, who appeared at the hearing as the chairman of a committee representing three-fifths of the freight-cars in the country, said that 44½ per cent. of these cars were provided with the automatic couplers, and 36½ per cent. with the additional air-brakes. The excuse given for the unreadiness to obey the law was the commercial depression. The safety appliances required by the law would necessitate, he said, the expenditure of $40,000,000. This outlay, if correctly estimated, would be about 4 per cent. of the yearly gross earnings of our railroads. If, said Mr. Cowen, the roads were forced to comply with the law on the date set in 1893, the cost must come out of the wages of the employees.

❀

Mr. P. H. Morissey, representing the railway unions, protested forcibly against the proposed extension. During the last five years, he declared, 2,000 railroad men have been killed annually, and between 20,000 and 25,000 injured. Of these casualties 60 per cent. were directly attributed to the two evils which this law was designed to correct. The slaughter would continue as long as the present conditions remained. He thought something should be done with roads which, being able at least to comply partially, had utterly disregarded the law. "If the alternative of reducing wages or the maiming and death of its members were presented to the organizations which I represent, I do not hesitate to say they would prefer to go out and equip the roads themselves." During the past five years, he said, the employees' associations had paid out two million dollars in death and disability claims—enough to equip a road like the Louisville and Nashville. When questioned by Chairman Morrison, Mr. Morissey stated that the railway employees agreed that the maximum extension must not exceed one year. Mr. Loomis, of the New York Central, whose road had fully complied with the law, asked for the extension on the honorable ground that the law in its present shape would forbid his road to haul the unequipped cars of others. Inasmuch as the roads which have obeyed the law ought not to suffer from the wrongdoing of those which have disobeyed it, the grievance threatened at this point should in some way be avoided.

❀

President Gompers, of the American Federation of Labor, in protesting against the unreasonableness of the proposed five-year extension, declared that no extension whatever should be granted to any railroad that had paid dividends since the law was passed. Mr. Clark, who represented the Chicago Great Western Company, took the position that his company could not afford to equip its unequipped cars with couplers in one year. It had, he said, about 3,000 such cars. The following conversation then took place:

Commissioner Prouty—What were the earnings of your road last year?

Mr. Clark—Over $4,000,000.

Commissioner Prouty—Why could not the road apply $60,000 next year to equipping its cars with couplers?

Mr. Clark—It would not be economical.

The hearing closed with a somewhat sensational dispute between Mr. Cowen and Mr. Morissey. The former declared that Mr. Morissey did not represent the employees of his road, but Mr. Morissey replied that eighty per cent. of these employees were members of the railway unions, which at the Toronto Convention voted unanimously that he should represent them before the Inter-State Commission. The decision of the Commission is not yet announced, but we trust that it will not be more lenient toward disregard of the law by railway corporations than it would be of such disregard by railway employees. At the present time in this country the security of railway passengers is comparatively well provided for. The number of passengers killed each year is only about three hundred, and the number injured is less than three thousand. The number of accidents to employees, as Mr. Morissey stated, is from six to eight times as great. And yet the maiming and killing of employees does not arouse the public in the same degree. Is it because the railway employees belong, as a rule, to the unknown classes? If so, then in its attitude toward employees this Nation is

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simply conforming with the command in Clough's "New Decalogue,"

> Thou shalt not kill, but needst not strive
> Officiously to keep alive.

❀

The near approach of January 1, after which, according to even the narrowest construction of the new charter, no franchises in the new New York City can be granted for more than twenty-five years, was recognized last week by the Brooklyn and New York Aldermen in a peculiarly flagrant manner. In Brooklyn both a gas franchise of considerable value and a street railway franchise covering nearly forty miles of city streets were granted in perpetuity to private companies. In New York street railway franchises covering extensive routes in the suburbs were granted away, the Aldermen voting that the grants should be for twenty-five years if the courts hold that the provisions of the new charter affecting franchises are already in force, but be perpetual if the law allows. In Brooklyn only five Aldermen out of twenty-two voted against the perpetual surrender of the streets to a monopoly, and in New York only three Aldermen out of twenty-eight. In both cities, however, the attitude of the public toward these grants was such as to make the incidents anything but hopeless. A few years ago such perpetual grants would have occasioned no protest except from a few radical anti-monopolists. Last week, on the other hand, every newspaper, so far as we know—except, of course, the "Sun"—emphatically condemned the betrayal of the public interests. In the New York Board of Aldermen the three dissenters made the discussion extremely uncomfortable to the majority. Alderman Hall asked the Tammany members how they reconciled their vote for perpetual franchises with the declaration in their platform in favor of municipal ownership. When none of the Tammany men gave an answer, Alderman Goodwin supplied the real one: "The election is over." The courts were at once appealed to in both cities, and temporary injunctions were issued against the granting of perpetual franchises. In New York the Aldermen reconsidered their action and fixed the term at twenty-five years. In Brooklyn the Board can put forward as an apology for their action the fact that they stipulated that three per cent. of the gross receipts must be paid to the city, and that six fares should be sold for twenty-five cents. Were the franchise for a short term of years, this apology would be ample, for even a three per cent. tax on the gross receipts of a railroad in a new territory may be excessive; but two generations hence the ability of the road in question to pay taxes or reduce fares will probably be increased tenfold. Every generation should be left free to secure itself against injustice and to provide for the management of the public streets in the interests of the living.

❀

At the anniversary meeting of the Salvation Army held at Carnegie Music Hall in this city last week, Commander Booth-Tucker, after outlining the extensive relief work done at city stations during the past year, made an appeal for funds to establish the system of farm colonies which he has been planning for several months. Tracts of land varying in size from 1,000 to 400,000 acres, he told the audience, had been secured in twenty-three Western and Southern States, and smaller tracts had also been secured in the East, and the Army proposed "to form a chain of colonies which shall girdle the continent with help." The tracts, he explained, were to be divided into blocks of five and ten acres each, provided with a cottage and the necessary stock so that a family once trained could support itself and gradually pay for the property. The necessary funds were to be raised by a loan running ten years, and bearing five per cent. interest. Those who have heard Commander Booth-Tucker or read his articles know how effectively he can state his plans, and it is perhaps not astonishing that, with the aid of $7,500 previously subscribed, the large sum of $30,000 was pledged. Some of the subscriptions were given outright, while other subscribers accepted the interest-bearing notes. $10,000 came from two men who do not wish their names published. The first colony, the press dispatches announce, is to be located in a farm and fruit-growing region in eastern Colorado, near the Kansas border.

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Of all the large schemes for colonizing the unemployed of the cities upon farms, that of Commander Booth-Tucker is by far the least impracticable. In the first place, he has had experience in work similar to that proposed, and quite as difficult. The London shelters, he stated in his "Forum" article

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last August, have been almost self-supporting; and farm colonies are more easily managed than city shelters. In the next place, the management will be as exceptionally inexpensive as it is exceptionally experienced. The enthusiasm of the officers of the Salvation Army for this enterprise will reduce the expenses of the management almost to nil. In the third place, this enthusiasm of the officers is supplemented by the enthusiasm of the colonists. The men who are to be placed in these colonies are not shiftless ne'er-do-wells from the city streets, but the men whose hearts have been changed through the work of the Army, and whose efficiency has been tested at the relief stations in the cities. With enthusiasm for the work, loyalty to the officers, and a desire to lead new lives under new skies, the Salvation Army recruits afford rare material for such a colony. Do we, then, think that the colonies will be successful? No; but neither do we think that they will be wholly unsuccessful. The difficulties of the plan, to our mind, are largely economic. When economic conditions of every sort are driving men into the cities, the effort to transplant them from the cities to the farms is an effort to force water to a higher level, from which it will descend as soon as pressure is removed. Besides this difficulty, which applies to all plans of private philanthropy for relieving the congestion in the cities, there is in the Booth-Tucker plan another. Its initial magnitude may cause a speedy breakdown. Nothing which grows starts on so large a scale. Many individuals will probably be helped by it, but as an institution it is not likely to take root.

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Professor Henry Drisler, who died in this city, at the age of seventy-nine, last week, was not only a classical scholar and teacher of the very highest attainments, but was in the largest sense an educator. Professor Drisler's name has been identified with the history of Columbia College for a full half-century. He was graduated from the College forty-eight years ago, and very soon after graduation began to teach in the Grammar School connected with the College, then in charge of Dr. Anthon; he was soon made an instructor in the classic languages in the College itself, and exactly forty years ago was made Professor of Latin; this chair he filled for ten years, and then succeeded Dr. Anthon as Jay Professor of Greek. Professor Drisler was not only a scholar, but a man of executive ability, and one whose tact and social qualities made him beloved by both faculty and students. He was for several years Dean of the College, and more than once was acting President. His contributions to the literature of scholarship were many, and stand as evidence of immense labor, wide learning, and invariable accuracy. He took a strong and helpful interest in many matters relating to the welfare of the city, and his advice was often sought on public questions. Professor Drisler was one of the Trustees of the New York Public Library, and took an active part in the plans now nearing completion for the consolidation of the great libraries of the city.

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In 1889 Dr. Leipziger introduced, under the Board of Education of New York, a course of lectures given in the evening in the public schools. His idea was to extend the influence of the public schools to all the people who would avail themselves of the opportunities provided. During the first year 186 lectures were given, attended by 22,149 people. Every year since has shown a marked increase both in the number of lectures given and in that of the people who attended them. In 1896–97 there were 1,066 lectures given, attended by 426,357 people. These lectures have been justly termed the People's University. That the title is deserved is seen the more clearly when it is noted that, while there has been a fivefold increase in the number of lectures, the increase in attendance has been twenty-fold. Those who attend these lectures are almost wholly workingmen and their families, and the subjects cover the fields of science, history, art, music, civic and national government, geography, travel, and literature. A large percentage of the total number of lectures given were on the every-day science of health and hygiene. Heroes and heroines have been made the subjects of special lectures. As positive a return has been made to the city for the money expended in supporting these courses of lectures as can be shown for the expenditure of money in any one department of city government. These lectures have been not only a means of education, but also of recreation, to thousands; they have provided places where the young people from overcrowded homes in the tenement-house districts all over the city could spend an evening under proper

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educational, hygienic, and recreative conditions. The lectures often supplement the work done in the higher grades of the schools, and are recommended by the teachers to their pupils as supplementary school work. In the broadest sense these courses of lectures have provided opportunities for culture, and the entire city is indebted to the wisdom and foresight of Dr. Leipziger, who first conceived of the possibilities of education that such courses of lectures would provide.

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The Children's Aid Society of New York, established by Charles Loring Brace, has issued its forty-fifth annual Report. One of the most notable features of this report is the statement of the decrease in crime among girls. In 1867 there were held for trial in New York 2,016 girls between the ages of fourteen and twenty; in 1896, 618. The Children's Aid Society may be justly credited with a fair share in this reduction. It is a notable fact that the number of organizations having for their purpose the education of young girls and establishing places of recreation under the charge of volunteer and paid workers has very greatly increased. The working-girls' clubs, without doubt, have had a very positive influence on the lives of the young girls in the great city. The work among the boys has not been so successful. In 1867 there were 1,704 boys under fourteen years of age held for trial, committed, or convicted; in 1896, 2,001 under twenty years of age; in 1867, 3,927 boys; in 1896, 6,724. This increase in the number of boys held for trial, committed, or convicted, in New York, is worthy of the closest attention and study on the part of its citizens. Without doubt the failure to provide proper school accommodations has been a large factor in this increase of crime. The lawlessness developed on the street is one which necessarily trains to the lesser crimes and misdemeanors. The introduction of industrial training for boys in the public schools of New York will greatly reduce the percentage of minor criminals. The Children's Aid Society has provided school sittings for 14,017 children during the past year, the average attendance being 6,546. One of the most effective remedial agents of the Children's Aid Society is the farm school, where boys, former inmates of charitable or reformatory institutions, are placed by the superintendents of the lodging-houses. The work of the Children's Aid Society for sick women and children should receive the cordial support of the public. Every effort to reach the poor during the heated term and reduce their suffering should receive the warmest support.

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The President's Message

The questions of principal interest treated in the President's Message are finance, Cuba, Hawaii, bimetallism, international arbitration, the Indian Territory, the Pacific Railroad.

THE MESSAGE

The President urges that as long as we redeem our notes in gold and reissue them, while we do not demand gold in payment of taxes, we must continue to borrow gold. He therefore urges "as soon as the receipts of the Government are quite sufficient to pay all the expenses of the Government, that when any of the United States notes are presented for redemption in gold, and are redeemed in gold, such notes shall be kept and set apart and only paid out in exchange for gold." He also recommends that National banks be allowed to issue notes to the face value of the bonds deposited for circulation; that the tax on circulating notes be reduced one-half of one per cent.; that the establishment of National banks be allowed with a minimum capital stock of $25,000; that the issue of National bank notes be restricted to the denomination of ten dollars and upwards (probably as a means of promoting the more extended use of silver coin), and that the National banks be required to redeem their notes in gold.

He traces the history of Cuba's sad story, and officially reports the changed feeling in Spain and its changed policy toward Cuba. He discusses and condemns forcible annexation, recognition of belligerency, recognition of Cuban independence, and neutral intervention upon humanitarian grounds, and sums up his counsel in the following words:

> It is honestly due to Spain and to our friendly relations with Spain that she should be given a reasonable chance to realize her expectations and to prove the asserted efficacy of the new order of things to which she stands irrevocably committed. She has recalled the commander whose brutal orders inflamed the American mind and shocked the civilized world.

But he also adds the warning that the time may come when intervention will be so clearly required, alike by our interests and those of

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humanity, as "to command the support and approval of the civilized world."

He advocates the confirmation of the treaty between the United States and the Republic of Hawaii as required by every consideration of dignity and honor. He does not, however, state what those considerations are, nor, indeed, present any arguments in favor of annexation. He perhaps thinks this has been sufficiently done in the past.

He is more optimistic respecting bimetallism than we should have anticipated. "Our special envoys," he says, "have not made their final report, as further negotiations between the representatives of this Government and the Governments of other countries are pending and in contemplation;" and he indicates an earnest hope that their labors may result in an international agreement which will bring about recognition of both gold and silver as money, upon such terms and with such safeguards as will secure the use of both metals upon a fair and just basis.

He contents himself with a general expression in favor of international arbitration; declares by implication his concurrence with ex-Senator Dawes that individual ownership is absolutely essential to any permanent improvement in the present conditions of the so-called civilized tribes of Indians, and explicitly declares his concurrence with the Secretary of the Interior "that there can be no cure for the evils engendered by the perversion of these great trusts except by their resumption by the Government which created them." He declares his intention to prepare the Government to bid in the Kansas Pacific rather than allow the debt of the railroad to the Government to be swept away by sale under a prior mortgage, and impliedly indicates his judgment that rather than allow this the Government should become the owner of the property, and should be prepared to conduct and operate it if necessary.

THE FINANCIAL QUESTION

We hope that the President is not oversanguine in anticipating some international agreement for the general recognition of both gold and silver as money. Meanwhile we agree with him that the time of financial tranquillity is the time to correct the more palpable errors in our currency system. It does not need a financial expert to see that it is impossible to pay all debts in gold and receive all credits in paper and silver, and not have continually to borrow gold so long as this policy is continued. There are only three possible remedies: One, to exercise the right which the law gives us and pay our debts in gold or silver at our option; the second, to require, as we did during the war, all taxes to be paid in gold; the third, to cease issuing notes payable in gold except in return for gold received. To us it seems clear that this Administration cannot pursue the first course, for the people at the last election negatived that; the second course would at once discredit silver as money and establish gold officially as the only standard recognized by Government; the third alternative is the only one left. It is true that this will in time contract the currency, and might do so rapidly. It is to meet this danger that the President proposes to allow National banks to increase their circulation and smaller National banks to be organized. We do not know why there should be any objection to a law permitting National banks to establish branches in the smaller towns, as is done in Scotland. Whether these provisions would counterbalance the contraction of the currency brought about by the non-issuance of greenbacks except for gold, we cannot, perhaps no one can, foretell. If not, then some further provision for the increase of the currency might, and probably would, be necessary. To those who accept, as we do, the results of the last election, and endeavor to carry out in good faith the judgment of the people therein expressed, the President's financial recommendations will, we think, generally seem to be wise; only time can show whether they are adequate.

CUBA

The President's history of Cuba confirms officially in all essential elements the story as we have told it to our readers from week to week. The barbarities practiced by General Weyler have not, in our pages, been exaggerated. The instructions to our Minister in Spain have there been correctly interpreted, and the change in policy consequent upon the accession of Sagasta to power in Spain has been correctly indicated. It is not necessary for us, therefore, to repeat the President's epitome of this history here. We heartily agree with him that recognition of the insurgents as belligerents would only entangle us in foreign complications with Spain, without rendering to the insurgents the slightest benefit, and that, though intervention upon humanitarian grounds may yet be necessary, it ought not to be undertaken until the new Spanish administration has had an opportu-

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nity to try without foreign interference the effect of its new policy.

HAWAII

There is certainly nothing in the President's Message, and there has been nothing in recent public discussion, to modify our conviction that the annexation of Hawaii is undesirable. That the American residents in Hawaii, and, indeed, with practical unanimity, all those Hawaiians who are interested in its material and intellectual prosperity, should desire annexation we can readily believe. The indifference or opposition of the native Hawaiian population, even if it exists, we do not regard as a necessarily fatal objection. In this, as in all cases, we must treat with the *de facto* Government; and in our judgment, in the present case, the *de facto* is also the *de jure* Government; though it is certainly too much to say, as the President does, that Hawaii has fulfilled the obligations of self-governing statehood, that the people "come of their free will to merge destinies in our body politic." Apart, however, from this question, America must, in this matter, primarily consider her own interests and her own duties, and from these she must not be swerved by sentimental considerations. Our problems are already sufficiently complex, our territory already sufficiently extended, and our population already sufficiently heterogeneous. The work of statesmanship should be concentrated on unifying the present Nation rather than on extending its territory, increasing its population, and adding to the difficult questions which confront it.

OTHER TOPICS

We wish that the President could declare himself more explicitly in favor of a permanent international tribunal to which, as a matter of course, all disputes between ourselves and other countries should be referred; we heartily agree with him and with the Secretary of the Interior, as our readers know, that the country must resume its supreme authority over the Indian Territory, and secure homogeneity of government and civilization over every square foot of soil within the bounds of the United States; and, while we are in no haste to have the United States Government attempt the experiment of controlling and operating a railroad, we think it would far better do this than allow itself to be deprived of its just dues by the sale of the Kansas Pacific under a prior mortgage at a figure really below its worth when measured by its probable earning capacity.

The London School Board Election

It is hardly possible to exaggerate the importance to the Liberal party in England of the overwhelming success which has attended the Progressive party in the London School Board election. The Liberal successes at the Parliamentary by-elections at Walthamstow and Middleton, and the increased vote of the Liberals at the four or five other contested by-elections which have taken place during the year, are small compared with the success which has placed the Progressive party in full control of the London School Board. The contest was, of course, exclusively a London one, and directly the issue meant much for the metropolis. But over and above this, the London School Board election really involved the policy of the Salisbury Government with respect to elementary education; for the aggressive clerical group on the London Board, which has just been so completely overthrown, formed part of the larger clerical group in national politics, which forced the Salisbury Government to enact the woefully retrograde measure of the last session of Parliament, and to administer the Education Department as though it were an adjunct of the Church of England. The London election was a miniature general election fought out solely on the elementary education question. The polls took place in areas which include sixty Parliamentary constituencies, and the result is that the London clericals are vanquished, and that the national education policy which Salisbury and Chamberlain have forced on the country by dint of their majority of 145 in the House of Commons has been condemned in the broadest and most practical manner. A score of successful by-elections, one on the heels of the other, could not have done more for the Liberal party at this juncture than will be accomplished by the London election of last week. It will put new heart into Liberalism all over England, and it should place the elementary education question in the forefront of the new Liberal programme.

On the old London School Board, that elected in 1894, there were three parties. These were the Moderates, the Clericals, and the Progressives. At the 1894 election the popular vote was in favor of the Progressives; but owing to what is known as the cumulative voting system, a system peculiar

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to school board elections in England, the Moderates and the Clericals obtained a majority of the fifty-five members of the Board, and were enabled to organize the committees, and, had he then desired it, to re-elect Mr. Diggle as Chairman. During the lifetime of the Board, which existed from 1891 to 1894, the Moderates and the Clericals distinguished themselves by seeking to set up a religious test for the teachers in the London schools. They carried their point; but after the popular rebuke of the 1894 election the scheme fell into abeyance. During the lifetime of the 1894–97 Board the Clericals and the Moderates sought to establish a system under which the Apostles' Creed was to be taught in the board schools, and under which also all religious teaching was to be placed in the hands of clergymen. The Dean of St. Paul's and Mr. Evelyn Cecil, a nephew of Lord Salisbury, were primarily responsible for this plan, which had the support of the Clerical party in England, a party whose object in recent years has been to act on Lord Salisbury's advice and capture the board schools for the Church of England. The Moderates are mostly Churchmen, and they have never been altogether loyal to the school board system, as it was established by the Forster Act of 1870.

But the newest plan of the late School Board for sectarian teaching in the London schools was too much even for Mr. Diggle and the majority of his followers among the Moderates; and during its closing months the contests were not between the Moderates and the Progressives, as in the 1891–94 Board, when religious tests were proposed, but between the Moderates and the Clericals who formed the majority of the 1894–97 Board. The Progressives had, in fact, no sympathy with either of these groups, and when the election came round they set themselves to get rid of both of them, and to turn their popular majority of 1894 into an actual majority on the Board. In this they have succeeded beyond their expectations. According to the figures which have been cabled from London, the Progressives command thirty-five out of fifty-five places on the Board, and now for the first time since the middle eighties London has a School Board which may be counted upon for a wholehearted loyalty to the Education Acts, and the members of which will approach the questions which come before them, not as clericals and propagandists for the Church of England, but as educationists, determined to give the children of London the fullest benefit it is possible for them to obtain under the nondescript and unsatisfactory elementary education system which twenty-seven years of Parliamentary tinkering, coupled always with care for the interests of the dominant Church, have built up in England. If the Progressive successes had been confined to London, they would have great but not, strictly speaking, national importance. Fortunately, however, for the interests of elementary education in England, similar successes have occurred in many of the large provincial cities; and, in short, the clericals everywhere have now been duly warned that the success which attended their efforts in the recent session of Parliament is likely to be short-lived.

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Blacklisting

We give on another page an account of an extraordinary case in Chicago which has attracted less attention from the Eastern press than it deserves. The railroad corporations have long been suspected of combining to prevent the employment by any railroad of an employee who has for any reason proved himself unsatisfactory to any other affiliated road. The practice of keeping a list of discharged employees, and of exchanging these lists so as to prevent re-employment of one who has been discharged, has been imputed to the railroad corporations by labor leaders and denied by corporation defenders. In the case reported on another page this practice seems to have been proved to the satisfaction of the jury. As charged and apparently proved, it amounts to a corporation boycott. We believe this is the first time in which the law against boycott has been brought to bear against corporations, and the case is the more significant because the proceedings were taken under the common law, not under any special statute.

We do not propose here to discuss the legal aspects of the case. To do this would be to anticipate the final decision of the court on appeal. For that decision we must wait to know officially what are the common-law rights of employees in the State of Illinois, as judicially interpreted. But we need not wait for that decision to know what are the mutual moral rights and obligations of employee and employer. The habits of domestic life may serve as a concrete illustration,

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A mistress has an entire right to refuse to give a letter of recommendation to a servant whose service has been unsatisfactory, or to state in the letter the reasons for her servant's discharge. And another mistress has a perfect right to decline to receive an employee as a servant who does not bring a letter of recommendation from her last place. But the mistresses of a village or town have no moral right to combine together to keep a list of all servants who have been discharged from employment for the purpose of preventing them from finding new employment. If this is what the railroads of Chicago have done—and this we understand to be the contention of the plaintiffs and the verdict of the jury—they have exceeded their moral right. And if the courts should ultimately find that under the common law there is no remedy for the wrong, then the workingmen should make common cause to demand of the Legislature a remedy, and should subordinate other issues to this until they have secured it. If railroad corporations may combine together to boycott the laborer, there is an end of free competition in the labor market, and the workingman must take whatever wages and whatever conditions of labor the combined railroads choose to impose. This is a condition to which we do not believe the American public would or should permanently submit. The case in Chicago indicates that the corporations have no such power under the common law, and we hope that the final decision of this case will show that this indication is correct, and that there is no need of further legislative protection of the rights of the laborer. If boycott by employees is illegal, boycott by employers ought to be.

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By the Author of "Quo Vadis"

By special arrangement with Messrs. Little, Brown & Co., the publishers of the authorized translations of all the novels and tales written by Henryk Sienkiewicz, and with Mr. Jeremiah Curtin, the translator, The Outlook will publish, in its issue of December 25, the complete story "Let Us Follow Him." Out of this story Mr. Sienkiewicz drew the inspiration and idea of his greatest historical novel, "Quo Vadis," which has had such extraordinary popularity the past year in this country. "Let Us Follow Him" is a tale of the Crucifixion as seen by two cultivated Romans, man and wife, whose love story forms an essential and deeply interesting part of the romance. It is powerful, of a high order of imaginative literature, and treats its great subject with realistic force, yet with exquisite reserve and delicacy. It need hardly be pointed out that such a story as this has a peculiar appropriateness and significance at the Christmas season.

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The Secret of Missions

If it is true that there is a decadence in missionary interest in the Church of Christ, the reason for it is not to be found in the reasons alleged against missions. All the arguments ever brought in our time against Foreign Missions were brought against them in Paul's time, and with much more ground then than now; but they had not the least effect of dampening Paul's missionary ardor or checking his missionary activities. It is easy to reproduce those stock arguments which history has answered. They ran something like this:

The Greeks and Romans have their own religion, quite good enough for such as they; the religion of Hebraism is only for the Hebrews. The churches founded in pagan lands remain pagan churches with but a Christian name. Paul himself has to confess that incest and drunkenness are practiced in the Corinthian church; to exhort the Ephesians not to steal; to warn the Colossians against "uncleanness, inordinate affection, concupiscence, and coveteousness," and to urge them not to lie to one another; as to the Galatians, they fell from grace as soon as he left them. The native missionaries and helpers are a sad lot; and even their higher officials have need to be counseled against polygamy, intemperance, and acts of violence. If this is the sort of Christians foreign missions make, the converts might as well have remained pagans. The missionaries themselves are not of much character. Paul, chief of them all, is without authority; he is no apostle; is a heretic; and travels about the country taking up collections, for what he can make out of his profession. Moreover, Christianity has not yet converted Palestine. The Jews are not Christians. Christianity is a very minor sect even in its home. It will be time enough to talk about converting Rome when we have converted

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Jerusalem. Religion, like charity, begins at home. Finally, there are neither men nor money for any such chimerical ambition. The churches are poor; cannot afford to build meeting-houses for themselves or pay salaries to their own preachers. It is crazy, under such circumstances, to start out to convert the pagan world to Christ.

Something such were the arguments against foreign missions in Paul's time, as we gather them from Paul's Epistles, where from time to time he replies to them. But they produced no effect on him. If we are beside ourselves, he said, it is our love for God in Christ which has made us so. The ground of his missionary purpose did not lie in reason, and from his purpose he could not be turned aside by reasons. He had a vision of Christ as a risen Lord and a world Messiah; he had a hope for the world because of that vision; and a love for his fellow-men that made him debtor both to the Greeks and to the barbarians. Wherever there is this enthusiasm for Christ, there will be a missionary enthusiasm; wherever that enthusiasm is lacking, missionary service will be perfunctory, contributions will be small, and excuses plentiful.

The answer to all cynical and worldly-wise arguments against foreign missions is the answer of a divinely nourished enthusiasm. It is something like this:

We have seen the Christ, and do see him. He is no remote, shadowy, historical figure. He is a living presence. His visible, historical life gives definiteness to this invisible, mystical one; his invisible, mystical life gives reality and permanence to this visible and historical one. Wherever courage, undaunted, has dared corruption and attacked it to drive it out of Church or State, or has challenged popular prejudices and rebuked them; wherever pitying philanthropy has fed the hungry or ministered to the sick; wherever tender sympathy has comforted the sorrowing, or hope, coming to the grave, has pointed mourners to the resurrection; wherever genius, laying aside its shining ambitions, has ministered to the lowly through wearisome reiterations of truth often misunderstood or unheeded; wherever patient love has suffered uncomplainingly the penalty of others' sins, there is the Christ, living and luminous in all Christly men now, as in the one Christ-man once. He is our Captain and Leader. Wherever he dares lead we dare follow.

It is this vision of the Living Christ which inspires us with hope for this world. You have no such vision? Then, of course, you can have no such hope. You have no such Leader? Then perhaps it were too much to ask you to follow us who follow Him. Our hope does not rest on history; Paul had no history, and he had the hope. But that hope is confirmed by history. We are ourselves the children of foreign missions. Foreign missionaries from Rome brought Christianity to England, and England sent it across the sea in Huguenot and Pilgrim to America. What it has done for us we believe it can do for others. But our belief in what it can do does not rest on what it has done for us. Our belief is not in it, but in Him. To you Christianity seems simply one form of philosophy, one phase of universal religious aspiration. Not so to us. To us Christianity is Christ; it is the power of a new life, the life of God in the soul of man, defined in the Christ, made available in the Christ. To one believing in this power nothing seems impossible. To such it seems no paradox to say, "I can do all things through him that strengtheneth me."

And this vision of the Christ has wrought no less revolution in our love than in our hopes. It has broken down the division wall and all division walls. There are no strangers nor foreigners; we are all fellow-citizens in God's household. For our vision is not of God in Americans or Anglo-Saxons, in Episcopalians or Congregationalists, in an aristocracy of either race or religion, but of God in man and so in all men. The negro has divine possibilities no less than the white man, the Hindu no less than the Caucasian. When the question comes, What *can* we do for the Hindu? the reason must answer; when the question is, What do we *wish* to do? the enthusiasm for Christ answers. And the answer is, Everything.

Something such, though it is very imperfectly expressed, we conceive to be the answer which Christian faith makes to the cynical arguments against foreign missions. The Christian enthusiast and the cynical critic do not and probably cannot understand one another. It is certain that the worldly-wise cynic will not be convinced by worldly-wise arguments—and he can understand no other. If the Church is to be a Foreign Missionary Church, it is not so much the reason which needs to be convinced as the life to be revived. If we would have a Pauline missionary spirit in the churches, they must have a Pauline vision, a Pauline hope, and a Pauline

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love. If we have only a vision of Christ, we may be satisfied to worship him. If we have also a hope for our fellow-men, we shall long to give them our vision of Christ that our hope for them may be realized. If we have, in addition, a love large enough to include all humanity, and imagination vivid enough to enable us to realize their need, we shall long to give to all humanity our vision and our hope. The church, the minister, or the Christian that has no foreign missionary interest lacks either the vision of Christ, the hope for humanity in Christ, or the love of all humanity as those for whom Christ died.

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The Spectator

The Spectator wishes to-day to discourse on marriage and its peculiar charm for the human mind as a topic of discussion if nothing else; and as a new proof of this peculiar charm, the Spectator, though no gambler, is willing to wager a gold sovereign against a brass farthing that this particular week his discourse will be at least glanced at even by those more serious minds to whom the lighter vein of the Spectator's spirit is, as a rule, no lure. These may glance slightingly or read to scoff, but the queer fact remains that glance they will, for even a well-proven fool would be listened to by the wisest if the fool did but babble of matrimony. It is not a question of the speaker at all, but merely of the topic. Just why marriage is a topic so absorbingly interesting to all mankind the Spectator has never been quite able to decide. Perhaps it is because wedlock is the only human relation that humanity has the power to tamper with and adjust to its liking—or disliking, and the responsibility of enacting that one privilege so weighs on the finite mind that it despairingly welcomes *any* advice on the subject, be its source what it may.

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The Spectator remembers hearing of one poor gentleman who, being of feeble mind, gained the idea that on him lay the responsibility of the moving of the whole world. He must rise early to wink the sun awake. He had to raise the moon with a wink. The entire universe, in fact, hung on his vigilant eyelid, and the terrible responsibility of all this so weighed upon the poor soul that the mild malady speedily became a terrible affliction. Now, the Spectator is of the opinion that those who take the idea of human responsibility in marriage too seriously are afflicted with something not unlike the undue pressure of responsibility on the mind of this poor insane gentleman. Here is a great factor of the universe left to the sport of the thoughtless; and over this fact the thoughtful worry incessantly, quite regardless of the fact that their worrying is of about as much active influence as the wink of that poor gentleman working and worrying himself into a hopeless maniac. Marriage is—and the Spectator believes it is always to be—a genuine grab-bag for the wise as for the foolish. We all know very well that, let the wise choose never so carefully, the chances are ten to one that the foolish, choosing equally foolishly, will have as fair a chance of getting a good thing.

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For himself the Spectator is of the decided opinion that marriage not only is but was always intended to be a grab-bag, and the true reason why wedlock is left to man to arrange is not because he is in the least fitted to determine that relation, but because he is so peculiarly *unfitted* to arrange it with wisdom. If man were created with an ability to mate with intuitive wisdom, and for his own personal advancement, the Spectator is convinced that the power of election would never have been given him, but by some mysterious provision he would have been born into marriage as he is into all his other human relations. Fancy a world where the good and great wedded only the great and good! What would become of all the left-overs? Their progeny would be a residuum of idiots, and the progeny of the well-assorted couples would soon become so refined from dross as to have no vigor. There must be some alloy in all good gold.

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When a scion of a great house takes unto himself a healthy cook as helpmate, and when the cherished daughter marries a sturdy bricklayer, there is lamentation and sorrow and great outcry, but—there is no doubt in the world that all these "wretched mistakes" go to strengthen the race as a whole. The radical wisdom of such errors is as undoubted as is their individual folly. To go a step further in this law of compensation, what a horror we could create on earth—a veritable hell in our midst—did criminals wed only criminals! There seems no more pitiful spec-

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tacle than that of a good life linked to an evil one; but there is something far worse. When we see the children of parents who are *both* criminals, then we have seen the saddest and most hopeless sight the world offers. If criminals might be forbidden marriage, that would be something else; but marry they do, and marry they will, until mankind better regulates the spread of the criminal temperament by some kind of legislation concerning criminal marriages. That is another and deeper question.

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"I can't sit for you after to-day, sir," said the model of a celebrated artist. "I'm going to be married to-morrow." "To-morrow!" cried the artist, aghast. "Why did you not tell me so before?" Then it appeared that the young woman had only met her prospective husband the previous day. "Aren't you running a great risk?" urged the artist. "All marriage is risks," returned the model, imperturbably. Than which no truer word was ever spoken. All marriage certainly "is risks." Nobody, not the most enlightened sage, marries with the solid ground of a *safe* choice under his feet. In every marriage undertaken there is a delightful insecurity which appeals to the spirit of adventure that beats in every normal bosom. Not Cœlebs, certainly not the Spectator, not any human being that the Spectator has ever known, is actually equipped to choose his mate.

❀

The only wonder is that there are so many happy choices, and that marriage is, after all is said, a most delectable condition. Perhaps it is that a befuddling atmosphere hangs about even prospective matrimony, and those who advance with the intention of being most circumspect, of only *approaching*, in fact, to carefully investigate, become at once and so subtly intoxicated that they do not themselves know their condition, and move on to the end in blind unconsciousness that their judgment is asleep. The Spectator remembers a stern youth of his acquaintance who long preserved his immunity from any such attacks by never entering infected regions. Wherever a woman was, that room was sealed to him. And yet one day the Spectator saw this youth suddenly blushing like a love-sick girl, and the sole cause was this: The Spectator was opening a box that had been sent to him from Florida. "Shut your eyes and smell this," said he; "do you know what it is?" The youth shut his eyes and sniffed the air. "I don't know what it is," he said in ecstasy, "but the odor is heavenly!" "It's orange-blossoms," said the Spectator, dryly. Then it was that this youth blushed.

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Other nations think they avoid this recognized inability to choose a mate wisely by choosing their children's mates themselves; but American parents know better than this. They see ill-assorted marriages abroad as at home, and so they leave to natural selection its proper responsibility, and if the match turns out badly their children enjoy at least the comfort of having no one to blame but themselves. But, strange to say, natural selection does seem to know what its votaries want in almost every case. They may not want what is good for them, and they may get much more than they like of the thing they want, but in the average of American marriages the Spectator has been interested to watch the curious call of nature to nature. If, for instance, a woman, or a man either for that matter, has mated a nature that seems to us to be of much lower or coarser grain, or a nature that seems to lack moral force and fiber, the chances are that a close study of what has appeared the higher nature will reveal a hardly perceptible yet distinct line of grossness or a low morale that has more or less responded to the call of those same tendencies developed more openly in the lower nature. The Spectator has noted this over and over again.

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There is no more ardent believer in matrimony than the Spectator, but while believing he is not blind. Happy chance creates in our midst many marriages so ideal that to gain them man willingly perils his all; but let none think that these ideal marriages were made by any great wisdom in the parties contracting. Those who have made the goal may thank for their good fortune anything but themselves. The game is worth the candle. The edelweiss repays the perilous climb; and even if the end be a mismating, there is for the mismated still the great comfort of regarding themselves as martyrs to the cause of race preservation. In fact, no one need worry about any part of the question; for, one way or the other, it's all right in the end. Therefore—Live marriage!

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Railway Blacklisting

By Ray S. Baker

A DECISION of more than ordinary importance as affecting the relation of railroad corporations and their employees was rendered at Chicago on November 18. Fred R. Ketcham, who had been a freight conductor of tried worth previous to the American Railway Union strike of 1894, sued the Northwestern Railroad for $25,000 damages, alleging that he had been blacklisted and prevented from obtaining work on any of the railroads centering in Chicago.

For many years the blacklist system, as it is understood by the men, has been a fruitful source of discord between the railroad companies and their employees. It has been bitterly attacked by the labor organizations, and it has come up directly or indirectly in numerous suits at law, but in the past the corporations always have found shelter behind the simple declaration that blacklisting did not exist; and inasmuch as the proceedings of the General Managers' Association were always secret, nothing could be proved. The men declared that wages could be reduced with impunity, hours lengthened, organization prevented, and their rights curtailed in other ways, and that they dared not rebel nor strike for fear that they would be refused the "clearance" necessary for them to secure work elsewhere. It was shown in the Ketcham case that hundreds of employees who left the service during the American Railway Union strike are now being punished under the blacklist system. The company for which Ketcham himself worked would not accept his services after the strike was declared off, and when he applied to other railroads he found that they were all barred against him until he should receive the written permission, known as a "clearance," from the Northwestern Railroad. This he was unable to procure, and, having been a railroad man for many years, he found it difficult to make a living in other work for himself and his family.

In Illinois there is no statute against blacklisting. Consequently Attorney William J. Strong, who represented Ketcham, was compelled to base his suit upon the principles of the old common law. After a trial lasting more than two weeks, and the examination of scores of witnesses, he succeeded in convincing the jury that a conspiracy actually existed among the general managers of the Chicago railroads which effectually prevented Ketcham from obtaining work without the consent of the Northwestern Railroad. He was opposed by the full counsel of the defendant corporation, and the attorneys of other roads were present and watched the case with close attention. After less than three hours' deliberation the jury returned a verdict in favor of the plaintiff, awarding him $21,666.33 damages, nearly $20,000 of which was "smart money."

If the important precedent thus established is sustained in the higher courts, to which the case certainly will be appealed, hundreds of former railroad men will begin suits, and there is no telling where the struggle will have an end. Already more than fifty damage suits similar to Ketcham's are before the courts.

The main contention of Ketcham's attorney was that the various railroads having terminals in Chicago had formed a combination under the name of the General Managers' Association, and that they had agreed that no railroad should accept the services of any employee until he could furnish evidence of a clean record from the company with which he last had service. This was construed as a conspiracy against the liberty of the employee to find work where he chose without hindrance from his former employer, and most of the evidence of the plaintiff went to prove the existence of such a conspiracy.

A report of a meeting of the General Managers' Association held May 18, 1893, was produced. The matter of establishing an employment bureau under the auspices of the Association had been discussed, and the committee having it in charge reported that it would be of advantage, among other things, "in assisting the roads to guard against the employment of a man who has been proved unworthy on some other road." Ketcham's attorney asserted that this showed collusion between the roads in the matter of employment.

A letter written by H. W. Ballou, trainmaster of the Wabash Railroad, to A. L. Henton, a brakeman, who had gone out during the strike of 1894, was introduced in evidence. It read as follows: "Referring to

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attached, if you have not been concerned in recent strike and can bring clearance to that effect, showing where you were working June 30 and since, can give you job of braking." Henton was acknowledged in testimony to be a faithful workman, but, owing to his inability to secure a clearance from the railroad for which he had worked before the strike, the Wabash road would not give him employment.

Ketcham's story of the operation of the blacklist, as told before the court, was in substance as follows:

He had been in the employment of the Northwestern Railroad Company for a period of twelve years, earning an average wage of $100 a month. Since June 29, 1894, when he went out on the strike, he had earned only $2,100 in different employments. The last position he obtained was in the Michigan Central elevator at Kensington. He was discharged from that position two weeks before his suit was begun. The reason of the discharge was given as slack business, but he had watched the elevator every day since, and it was running just the same as when he was working in it. About July 3 or 4, 1894, after the strike began, he was standing in front of his home in California Avenue, when J. C. Stewart, Division Superintendent of the Northwestern Railroad Company, came to him and asked him to take out a train. Stewart told him he could have any two brakemen he wanted. He replied that he did not feel like taking the risk in such troublous times, and refused to do so, whereupon Stewart told him that if he did not take out the train he would have him arrested and enjoined; and he said, "I feel sorry for your family, and you will find it hard work to get employment from any other road if you don't do it." After Stewart made this threat Ketcham still refused to go, and, having heard that there was a blacklist, he determined to test it. So, on July 20, before the strike was over, he applied to the Chicago Great Western Railroad for a position. Trainmaster J. B. Strong hired him, and he took a freight train from Chicago to Dubuque and back. When he was hired, Strong asked him what road he had ever worked for, and he replied that he had worked for the Northwestern some time ago. Strong asked him if he was one of the Northwestern rioters, and he said "No." He arrived home from Dubuque at five o'clock in the morning, and at seven he was arrested by a United States marshal, and kept away until August 6, the day on which the strike was declared off. He was required to give $3,000 bond, and the case was dismissed without any evidence having been offered against him. When he went back to report for duty with the Chicago Great Western road on August 6, two other conductors were with him. Trainmaster Strong said to him, "You are just the man I have been waiting to see. You deceived me when I hired you, and I have no further use for you." Ketcham then asked him what his reasons were for discharging him. Strong answered, "You have lied to me, and I cannot put you to work unless you bring a clearance from the Northwestern Railroad." Ketcham then said, "What is this? am I blacklisted?" Strong replied, "You can call it that or anything you please. If you are not satisfied, go and see Mr. Kelly, the Superintendent."

Ketcham and the two other conductors then went to see Mr. Kelly. "Oh, yes," said Kelly. "Ketcham, I am very sorry, but I will have to let you out. I am sorry to do it, because you are a good man. You made the best run that was ever made over our road, and I would be very glad to keep you in our employment; but it comes from above me, and I am compelled to discharge you. If you will get a clearance from Stewart, I will restore you to your regular rank and give you a run, but I cannot hire you without such clearance." Ketcham then said: "It looks as though Mr. Stewart had me in his power, and that I cannot earn a living for myself and family without his consent." Kelly replied, "That is about how it is." Then Ketcham asked, "Mr. Kelly, what is the reason for my discharge?" Kelly replied, "I have heard that you were a Northwestern striker." Ketcham then asked, "Where did you get your information?" Kelly said, "I get it from the one we all get it from."

Ketcham's testimony as to these interviews was corroborated by one of the conductors who was with him, and denied for the most part by the railroad officials.

Michael Driscoll, a railroad man of twenty-seven years' experience, testified that when he went out with the strikers he was working for the Pittsburg and Fort Wayne Railroad. After the strike he obtained work under Superintendent Warner, of the Chicago and Western Indiana Railroad. A few weeks later he was discharged, and he went to Mr. Warner and asked him, "How is it that you have allowed me to work until I have a regu-

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lar job and then discharged me?" Warner replied that it was not he who was keeping Driscoll out of a job; that the Fort Wayne road was to blame. "If you can square yourself with the Fort Wayne," he said, "it will be all right." When Driscoll went to his friend Beltz, of the Fort Wayne road, Beltz said, "Mike, if I should give you a letter it would be the price of my own head. I cannot do it."

There was much other evidence of similar import, showing a thorough understanding among the railroads that a man could not get employment with a railroad company unless he brought the necessary clearance from the company for which he last worked.

Attorney Strong also introduced as evidence a blacklist of 524 names, issued by the Illinois Central Railroad Company. It bore the following heading:

ILLINOIS CENTRAL RAILROAD COMPANY.
Chicago Terminals Division, Chicago.
August 25, 1894.

Form 1324.

The undernoted men in transportation department have been discharged or have left the services under circumstances rendering it undesirable to be employed by this company, and should they apply to you you shall refuse them employment without first conforming to Article 636.

[Article 636 says that men discharged shall not be employed without first having the consent of the head of the department under which they were last employed.]

Norman Ford, a clerk in the Illinois Central office, testified to having made fifty copies of this list on the mimeograph, and that he mailed copies to every railroad having offices in Chicago.

The railroad officials, with one exception, denied any knowledge of the list. Superintendent Atwater, of the Grand Trunk Railroad, testified that he never had seen the list "until this morning, when I saw it in your office"—referring to the office of Mr. Harahan, of the Illinois Central Railroad.

One of the clearest pieces of evidence in the trial was that of Andrew Staeder. He testified that he had a leave of absence when the strike broke out, and that he was working for the Northwestern Railroad. He was not a member of the American Railway Union nor of any other organization. He went back to work on July 10, during the strike, and was afterwards discharged. He went to Master Mechanic Heath and asked for a clearance. Mr. Heath gave him this letter:

Chicago, April 26, 1895.

To whom it may concern:

This is to certify that the bearer, Andrew Staeder, has worked for the Chicago and Northwestern Railroad Company since July, 1890, as a locomotive fireman. Mr. Staeder had been laid off on account of depression in business causing a reduction in force. *He has permission to work elsewhere*, providing he can obtain a position that is satisfactory to himself, but in the event of his not getting work elsewhere he can return to us for service when we have work for him.

Any favors shown Mr. Staeder will be appreciated. Yours truly, JOHN HEATH,
Master Mechanic.

It was proved on the stand that when the Northwestern Railroad became aware that Staeder was to testify it endeavored to get him out of the way by offering him a pass and thirty days' leave of absence with full pay. Later he was discharged outright by the company.

The defense put on eighty-seven witnesses to prove that there was no such thing as a blacklist. Thirty-one of these had secured their positions since the beginning of Ketcham's suit.

The position of the railroad officials who testified in the case was that of general denial or of professed ignorance as to the meaning of the documents submitted.

December

By Joel Benton

When the feud of hot and cold
  Leaves the autumn woodlands bare;
When the year is getting old,
  And flowers are dead, and keen the air;

When the crow has new concern,
  And early sounds his raucous note;
And—where the late witch-hazels burn—
  The squirrel from a chuckling throat

Tells that one larder's space is filled,
  And tilts upon a towering tree;
And, valiant, quick, and keenly thrilled,
  Upstarts the tiny chickadee;

When the sun's still shortening arc
  Too soon night's shadows dun and gray
Brings on, and fields are drear and dark,
  And summer birds have flown away,—

I feel the year's slow-beating heart,
  The sky's chill prophecy I know;
And welcome the consummate art
  Which weaves this spotless shroud of snow!

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The Social Problems of the Future

By the Rev. Washington Gladden, D.D.[1]

I BRING to you to-night, my friends of Plymouth Church, no better offering than that which can be expressed in the pulsations of a heart that beats in unison with yours as you recall the toils and the gains, the battles and the victories, of the last fifty years. In all the larger life of this memorable era this church has borne a worthy part. The prudent man hesitates to compare the efficiency of moral causes, or to employ superlatives in estimating the forces that work for righteousness; but I shall risk nothing in saying that we are standing in a place from which light and power have radiated to the ends of the earth. In shaping the thought of this Nation and in leavening its life, Plymouth Church has been and is one of the potent influences. It is impossible for you to recall and recount, as you have been doing for the last few days, the history of the last fifty years, without deep and solemn thankfulness to God for the tasks which he has put upon this church, and the work that he has wrought by means of it.

If Plymouth Church has stood for one thing more clearly than for anything else, it has been the idea that Christianity gives the law to the whole of life; that it must control our business, our politics, our pleasures; that Jesus Christ is Lord of capital and counting-room, of factory and studio, of school and home. It was this resolute purpose to apply the Christian law to all our social relations that made the Plymouth pulpit the power that it was in the great conflict which issued in the war and the emancipation of the slaves. How strange and far away seems the day when this testimony began to be uttered in Plymouth Church—not here alone, but here more clearly and convincingly than almost anywhere else. It was not the popular thing to say in those days: men who were looking for promotion found something else to talk about. To insist that the slave was our brother, and that we had no right to make merchandise of him, was an offense against all decencies and proprieties. Well do I remember a prayer in the church which was nurse of my childish faith, a prayer wherein the young minister made bold to pray "for our brethren in bonds as bound with them;" and how the faces of the elders reddened with indignation because politics had been brought into their pulpit! That minister went; he was not allowed to stand upon the order of his going. And the same temper quite generally prevailed. To insist upon the clear declaration of the doctrine that God is the Father of all men was to expose yourself to accusations of sensationalism and sedition and even of heresy. It was clearly proved, from some influential pulpits, that abolitionism and infidelity were one and the same thing. That was the kind of Christianity that Plymouth pulpit had to meet and fight; and there was no faltering. These walls began to echo with words of power that stirred the conscience and the manhood of the whole Nation. If they could only give back to us to-night a few of the trumpet-calls with which they have resounded!

I remember well—it is not possible that I should ever forget—what seemed to me the culmination of this mighty testimony, in the Thanksgiving sermon preached here thirty-seven years ago this month—in November, 1860, immediately after the election of Abraham Lincoln. The Legislature of South Carolina had already called a convention to dissolve the Union, and the air was full of the mutterings of secession. The house was crowded. And what a reaffirmation we heard that day of the great truth of human brotherhood, of which these political movements were the passionate repudiation! I sat up there, in that left-hand gallery, against the wall, and listened to what I have always felt was the most tremendous speech I ever heard. How the house rocked and swayed with the glorious passion! There were thunderings and lightning and voices; there were hailstones and coals of fire. "I would die myself," cried the prophet, "cheerfully and easily, before a man should be taken out of my hands when I had the power to give him liberty and the hound was after him for his blood. I would stand as an altar of expiation between slavery and liberty, knowing that, through my example, a million men would live. A heroic deed, in which one yields up his life for others, is his Calvary. It was the hanging of Christ on the hill-top

[1] An Address delivered at the Anniversary of Plymouth Church, Brooklyn, on Thursday, November 11.

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that made it the highest mountain on the globe."

And then again: "I stand to declare that justice is worth more than all the corn-fields of the continent. I stand to declare that right between man and man is worth more than all the freights of all the ships that whiten the sea. I stand to declare that there is not in the king's crown, nor in the scepter of any monarch, such a power as there is in simple mercy between human beings. I stand to declare that the secret of national compactness is in national conscience, national affection, and national faith in moral ideas. And I stand to declare that the period in which men scoff at moral laws and moral truths is a period of rank infidelity and utter apostasy. The form of religion may stand in such a period, but it will be worm-eaten; it will be dead; it will be rotten. And if you want to know which way nations are to go to find prosperity, let me tell you that every nation that means to be prospered must steer straight to the lighthouse of God's universe. And what is that? God's heart. Any nation that steers for any other thing will run upon rocks and shoals."

Such were the great deliverances of that memorable day. Such has always been the testimony of Plymouth Church; thank God that it is as clear and strong to-day as ever it was! When, therefore, Plymouth Church summons me to speak of the social questions of the future, it is not requiring of me a kind of speech that is novel to this platform. The religion of this church has always been vitally related to the social life of the people. Nor is it needful that I should go in search of any new message. The one great truth of the brotherhood of man is the substance of all I have to say. Nobody can say it more strongly than your pastor has said it: "All our national problems are problems of human brotherhood."

You have asked me to speak of social questions; there is but one social question, and that is the question whether,

> Man to man, the world o'er
> Shall brithers be, and a' that.

Just as soon as men are ready to answer that question heartily, in the affirmative sense, our social problems will disappear as easily as the August sun absorbs the morning mist. To recognize this relation of brotherhood as existing between all human beings, and to accept the truth that every human institution, every law, every form of social organization, must conform to this fundamental fact, is to find the true and complete solution of all the questions that disturb our peace.

Take, for example, the question of taxation. In some of its forms this question has been worn threadbare by discussion; in other of its aspects not nearly so much has been said about it as needs to be said. Beyond doubt a large share of the evils under which we are suffering to-day arise from inequitable taxation. The great majority of good citizens have come to look upon the tax-gatherer as a disturber of their complacency, and upon the levies which he makes as something in the nature of extortion. And, as things now are, there is some justification for this feeling on the part of honest men; for there can be no doubt that, even when direct taxes are considered, the honest man bears far more than his fair share of the burdens of society. What it costs to be honest is brought home to every man who goes to the treasurer's office for his tax bill. My own opinion is that we have some systems of taxation which are calculated—not perhaps intended—to put the heaviest burdens on those least able to bear them. And it is certain that even under the system of direct taxation the strong and shrewd do contrive to evade a large part of their proper contribution, and that the conscientious are compelled to suffer for the sins of the unscrupulous. This state of things is becoming intolerable and even ominous; dangers to the peace of society are arising in this quarter whose seriousness is not likely to be overstated.

What, now, is the cause of all this? It is nothing else but the refusal to accept the simple fact of human brotherhood, and to live in true brotherly relations. These schemes by which some classes are burdened for the aggrandizement of others are in contempt of the law of brotherhood. These strong and shrewd citizens who contrive to pay less than their share of the cost of government, knowing well that others must therefore pay more than their share, are not acting the part of brothers. This infraction of the law of Christ, which is the fundamental law of all sound democratic society, is just as real as is that of the slaveholder. The fact that it is less obvious and flagrant, that it is more easily concealed, does not diminish its danger to character or to the social order. It is out of these hidden injustices that the worst mischiefs of society arise.

I have said that a great many good citi-

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zens always make this enforced contribution to the common welfare somewhat unwillingly. But if all men were brothers indeed, and, instead of seeking to shirk their burdens and put them on the shoulders of others, were trying to bear one another's burdens, this would be the one expenditure which we should make most cheerfully. For, to say nothing of our consciousness that we were thus ministering to the common good, we should also have the assurance that larger returns would come to ourselves from this outgo than from any other possible investment. If the money paid into the public treasury were honestly and intelligently used for the public welfare, we should receive greater benefit from it than from the same amount employed in any private enterprise. "No money we pay," says Professor Ely, "begins to yield such results as money paid in taxation, provided always that it is prudently expended by a good government. Let a small house-owner in a city like Baltimore, who pays, say, fifty dollars a year in taxes, reflect on what he receives in return. He receives, dollar for dollar, five times as much as for any other expenditure. Streets, libraries, free schools, protection to property and person, including health department, pleasure-grounds royal in their magnificence, all these are placed at his service. What private corporation ever gave one-fifth as much for the same money?" All this is possible because of the great economies of co-operation when a whole city joins in the enterprise. And if the principles of taxation were equitably adjusted, so that each one should be called on to bear his fair share of the public burdens according to his ability, and if the citizens, in the spirit of the royal law, heartily responded to this arrangement, each man determining to put upon his brother no part of his own load, taxation would cease to be a problem, and would present to us a welcome opportunity not only of serving our fellows but of increasing our own happiness.

It may be supposed that this suggestion borders on Utopianism; and, indeed, I have no expectation that it will be entirely adopted in the Greater New York during the coming administration; but I am as fully convinced as I can be of anything that you will never get this problem of taxation solved, with any degree of satisfaction, until you have brought this obligation of brotherhood very distinctly to bear upon it; until you make it perfectly clear, to Christian men at least, that it is just as unbrotherly and un-Christian to make your neighbor pay your taxes as it is to steal his pocketbook or compel him to serve you as a slave. We must, of course, do what we can to frame systems of taxation by which these obligations shall be equitably distributed and impartially enforced; but we shall never get justice done and peace established until the law of brotherhood, instead of the law of conflict, is recognized as the supreme law of the social order.

Monopoly is another of the troublesome facts of the social order. What is monopoly? It is the successful attempt to get the sources of some commodity or service so completely under control that the monopolist can fix his own price upon it. Monopolies of certain kinds of traffic were formerly granted by kings to favored subjects; in later times they are secured by getting possession of lands or mines or patented machinery, or by making such combinations of capital and resources that competition shall be practically impossible. I will not discuss the methods by which monopoly is secured; it is the aim and purpose of it that I am dealing with. And I suppose that the simple purpose is to acquire power which may be used by the monopolist in levying tribute upon the possessions and earnings of his fellow-men—in making them enrich him by their labor. The monopolist makes no bargains with those who deal with him; the price is fixed by himself. Economically they are not his equals, they are his dependents. "Give a man power over my subsistence," said Alexander Hamilton, "and he has power over the whole of my moral being." And there are those who do control, in a large measure, the means of our subsistence, and who thus possess a power over our lives which one human being ought not to assume over the life of another. Such a power does not consort with brotherhood. It is not in the heart of the brother to make of his brethren dependents on his will and servants of his greed or his ambition. The thought that his wealth is a tribute that he has had power to enforce upon those to whom he owes a brother's love and service would be intolerable to him. It is true that in many cases the tribute paid by each is so small that the oppression is not felt. A profit of one cent a month out of each of the inhabitants of this country would not seem large, but it would give me an income of $8,400,000 a year. The fact that the exactions of monopoly are so light has blinded us to its dangers. For the spirit

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that can make spoil of humanity, however cautiously it may operate, is a spirit which cannot be safely harbored among men. These tremendous accumulations of power threaten the very foundations of the social order. "Liberty and monopoly," says Mr. Lloyd, "cannot live together." "When it comes to know the facts, the human heart can no more endure monopoly than American slavery or Roman empire." If brotherhood is the fundamental fact, this must be so, for the law of brotherhood is the precise antithesis of the spirit of monopoly. The one bids me by love serve my neighbor and count his interest my own; the other bids me by craft make my neighbor serve me, while I drain his cistern into my reservoir. It cannot be difficult to see that the essence of the thing which we call monopoly is the very contradiction of the spirit of Christian brotherhood.

Doubtless we must find ways of restraining this power, or controlling it for the good of all. I believe in monopolies; indeed, vast economies are possible by means of them; but I believe that the people should own every one of them and reap these gains, rather than that a few should be enriched at the expense of the many. But the one thing needful is the application to all human relations of the Christian law of brotherhood. It is well if we forbid men thus to lay tribute on one another; but that will avail us little unless we can make them see that such spoliation violates the Christian law as really as does theft or slavery; and that human society cannot rest on secure foundations until the desire to enrich ourselves at the expense of our neighbors is submerged in the nobler wish to make them the sharers in our prosperity and partners in our happiness.

The labor question also is a disquieting business. Between those who organize the world's industries and those who perform them the relations have come to be somewhat strained. On either side there is too much suspicion and ill will; the struggle over the division of the product of labor has developed bad tempers on both sides; at best we have a state of truce in which the combatants tolerate each other; at worst we have conflicts in which each strives to inflict economic injury upon the other, and both, so far as this purpose goes, are uniformly and terribly successful. The amount of harm which the assailants are able to do each other is very great; a considerable part of the poverty and suffering of the land and a much larger part of the unsocial feeling which threaten our peace are due to these labor quarrels. War between civilized men is always in the last degree irrational; these labor wars are no exception to the rule. Every hour of their continuance diminishes the product of industry and reduces the sum of welfare for both employers and employed.

What is the cure for these disorders? Many remedies are suggested, all of which may afford relief. Conciliation, arbitration, profit-sharing, ownership by the workmen of stock in the company which employs them—all these are rational suggestions of methods whose practicability has already, to a considerable extent, been demonstrated. But there is not much use in the temporary conciliation of those who intend to hold themselves in relations which imply hostility; and arbitration connotes enmity. For all these methods, and for every other attempt to find a better way of organizing labor, there is needed first of all the recognition of the fundamental fact of human brotherhood. Those to whom this is a reality have no need to be reconciled; the law of strife has become to them as unnatural as the warfare of the right hand against the left; they are able to see that it is a manifest absurdity for one social class to think to prosper through conflict with other classes.

If men are brethren, and if the most unnatural and monstrous business they can possibly engage in is fighting one another (and that is certainly the doctrine of Jesus Christ), then I see no reason why this truth should not be asserted and insisted on as the only principle that can bear rule in the realm of labor and capital. I know of factories where it is really believed and acted on; I know employers to whom the truth that the men who work for them are their brother men, partners of their welfare and sharers of their prosperity, is just as palpable as gravitation, and just as thoroughly respected. Those are happy factories, you may guess—and prosperous, too, thank God! They ought to prosper. Is it really incredible that men should find more profit in helping one another than in cheating and fighting one another? To some, to many, I fear, it is incredible. With the New Testament in our hands for eighteen hundred years, we have not yet really learned to believe that friendship is better than strife; and we still go on assuming that the society in which each one is trying to get all he can away from every-

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body else, and to give as little as he can to everybody else, is the only normal society; that if we should turn right about and give all we could to everybody, taking from others only that which they could freely give, we should speedily find ourselves in the highway to ruin. Is it not curious that reasonable men should not be able to see that by such assumptions the social order is simply inverted as to its leading motive, and that it is high time for those men who have the power to turn the world upside down to come hither also, that they may get it right side up? To all right reason it is so palpable, so utterly common-sensible, that it is cheaper and easier and safer and more profitable for those who are working together to be friends than to be foes, to be brothers than to be competitors—so perfectly obvious is all this that one sometimes feels like going out with Wisdom "into the top of the high places, beside the gates at the entry of the city, at the coming in of the doors," and crying with her: "O ye simple, understand prudence, and ye fools, be ye of understanding heart!"

I have no doubt that we need and must have some better organization of labor; forms that give larger room for the free play of brotherhood than those which now prevail—forms which shall invoke it and incorporate it. But first of all we must get the idea. We are transformed, we and our institutions, by the renewing of our minds, by getting new ideas. According to our faith it will be unto us. Not until we believe in brotherhood as the foundation of the industrial order shall we be able to find the forms which will express it.

Pauperism and crime are problems that confront us. How shall we eliminate the pauper, exterminate the criminal? Are there laws that can contrive it, forces that can achieve it? Repression, regulation of all sorts, have been tried; the tale of severities has been exhausted. We have flung to the pauper the dole which signified our superiority and his dependence; that was the denial of brotherhood. We have made the prisoner an outcast, by our obdurate resentments disowning him. Under this treatment paupers and criminals are multiplying apace. Is there not some better way of dealing with them? Does the law of brotherhood reach down to this level? Verily, it seems so. There was Lazarus at the gate of Dives; there was the thief on the cross. "Blessed are ye poor," said Jesus; "yours is the kingdom of God." "It was I," he said, "that you found in prison; that low-browed, brutal creature, whom you took by the hand and lifted up—that was I. If you had anointed vision, you could see some lineaments of me in that repulsive face."

So the law of brotherhood pledges us to these. The Son of man came to seek and to save that which was lost. He did save them; he can save them; and so can we, if his mind is in us. Our fault, our shame, has been that the truth of brotherhood has been disallowed, to the pauper in our pride, to the prisoner in our hardness. We have suffered the one to grovel at our feet; we have forced the other to skulk and hide from our faces. Neither is the brotherly thing to do—how far from it! Can we learn to lift the one to his feet and to put a brotherly arm about the other? Love can save them both—not always, indeed, without some wholesome severities of discipline; but the love that exalts character and believes in the divine possibilities of manhood can save them both. And what a task it is to reach and save these degraded and sinking millions, to lift them up into manhood—a task how appalling in its magnitude, but in its possibilities how alluring to heroic faith!

And democracy! There it looms right before us, writ large, in letters of flame, on the clouds that hang above our horizon—the one social question which includes, for us, every other. Shall democracy endure? Shall government of the people, by the people, for the people, live and flourish, or shall it perish from the earth? A question of some consequence, one would say, to this nation at least, perhaps to some others! Do you say there is no question? I answer that over considerable spaces of this continent, for considerable portions of time, government of the people has ceased to exist. Do you pretend to say that you, even now, are living under a government of the people? How much had the people of this State to do with naming the men who are now, by a fine fiction, said to represent them in the Legislature? or with authorizing or inspiring the measures of that body? Is it the people's will that the Legislature of New York has actually sought to do? Is it the people who make nominations and influence appointments and dictate legislation hereabouts? You know better than I. If there is any truth in current reports, there is some question as to whether democracy, government by the people, is anything more than

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a name. What we have is really government of the people by bosses—*for* whom the present deponent saith not, though he has his suspicions. Glimpses are seen through a screen, which is becoming more and more transparent, of the flitting forms of monopolist and plutocrat playing into the hands of the political imperator. Because he has the power they are ready to pay him heavily for immunity and privilege—the privilege of laying tribute upon the people; because he gets their money he can debauch voters, and control nominations, and keep himself in power.

Is there a remedy for this? There is—and, strange as it may sound to many, it is nothing in the world but the simple recognition of Christ's law of brotherhood. For Christ's law of brotherhood is the cornerstone of democratic government. Mr. Lloyd is speaking with scientific accuracy when he says that "the Constitution and laws of the United States are, however imperfectly, the translation into the language of politics of doing as you would be done by." The foundation of republican government is not, "Every man for himself:" it is, "Each for all and all for each." On any other foundation it is theoretically impossible. What are the great words? Liberty, Equality, Fraternity—and the greatest of these is Fraternity. No; you cannot leave that out; if you undertake to build your State on individual interest, bidding each to seek his own, unmindful of his brother's good, you will have—just what you do have in too many places—the form of liberty without the power thereof.

All that there is need to do, therefore, is simply to recognize the fundamental principles on which our government rests, and make our practice conform to our theories. We have only to do what every demagogue promises to do when he asks the votes of his fellow-citizens. Does he not always assure them that he will seek their welfare; that he will make his own interests subordinate to the service of the people? It is not probable that they always believe him, but he would not dare to say anything else. He knows, and they know, we all know, what the ideals of a democracy are. That every man is a brother man; that there are no privileged classes and no servile classes; that the strong shall not aggrandize themselves by exploiting the weak; that all shall see that each has the opportunity of manhood—this is democracy; the Christian doctrine of brotherhood lies at the base of it. We have only to clear our minds of cant and live up to our principles—that is all. We have got the idea; our creed is sound enough; the only trouble with us is that we so imperfectly realize it. Instead of using the power of all for the equal service of all, we have too often permitted the strong to monopolize power and to use it in the oppression of the weak; we have legalized and fostered gigantic egoisms whose purpose it is to lay tribute on the people. All this is in despite and defiance of the first principles of brotherhood. What we have to do is to repent and do the first works—to make our democracy mean, not monopoly nor autocracy, but government of the people, by the people, for the people.

"But have not the people all the rights that law can give them?" you may be asking. "Why do they not protect themselves? And if they do not, who can save them?"

Yes, I answer; they have all the rights that law can give them; and the issue shows us how weak the law is for the enfranchisement of humanity. Something more than legal privilege is needed: the wisdom and the will to use it rightly are needed also. If the ballot were a weapon of self-defense—which is about the highest idea of it that some people entertain—it would avail very little to millions of our voters, for they would not know how to use it for their own protection. Very dim, indeed, are the conceptions of its meaning entertained by great multitudes of those who are intrusted with it. I asked Mr. Reynolds, one day, how many of those swarming tribes and tongues on the East Side of New York had any idea of citizenship. "Well," he said, "most of them have found out that a vote is worth something—that they can get money for it." That, alas! is the first lesson in politics that a great many of them learn—the only lesson, I fear, that multitudes of them ever have learned. And it is this that makes the problem of our democracy so serious. A democracy it is not when such elements largely enter into its constituencies. The men who can thus be manipulated by demagogues are not standing with us upon the level of brotherhood; they have sold their birthright, the badge of their political manhood; they have consented to become the underlings of bosses and the tools of the conspirators against liberty. If we have not the power to prevent this, we shall not wait long for the unrolling of the scroll of flame on which the words of doom are written,

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Listen to this solemn warning of the man who fell the other day fighting against the despotism of the boss:

"When there is general patriotism, virtue, and intelligence, the more democratic the government the better it will be; but when there is gross inequality in the distribution of wealth, the more democratic the government the worse it will be; for while rotten democracy may not in itself be worse than rotten autocracy, its effect upon national character will be worse. To give the suffrage to tramps, to paupers, to men to whom the chance to labor is a boon, to men who must beg or steal or starve, is to invite destruction. To put political power in the hands of men embittered and degraded by poverty is to tie firebrands to foxes and turn them loose amid the standing corn; it is to put out the eyes of a Samson and to twine his arms around the pillars of national life."

What shall be done about it? Shall we take this power from those who are not fit to use it? That is not an easy thing to do: there are barricades and dynamite along that road. The only way that I can see is to lift these multitudes up to the levels of citizenship; to deliver them from the thralldom into which, in their pitiful ignorance, they are selling themselves, into the manhood which is their heritage. Our brothers they are by right divine; we must redeem them, and make them worthy of the honors of brotherhood. There is no salvation for our democracy unless we can save them. It is a vast undertaking, no doubt; but how simple it would be if all who profess and call themselves Christians would but gird themselves for the work of realizing here on the earth the brotherhood which He came to found!

So it all comes back to this at last. Of all our social questions, this is the one: Do we believe in Christ's law of brotherhood? Are we willing to recognize it as the fundamental law of all our social life, and to test all our methods, all our institutions, by it? Of course there are millions of people in the world—Christians not a few, so called—who do not believe what Jesus told us about the Father—who flatly deny it all. When there was only one man in the world, they say, God was the Father of that one; but before there were two he had ceased to be the Father; the fall of man was a fall out of sonship into something else—strangerhood or alienship. Man may become a child of God if he will repent and be converted; until that change passes upon him, he must not say "Our Father." And if we are not the sons of God, then, of course, we are not brothers. What are we? Competitors, I suppose; there is no better word. It is on this assumption that most of our theology and our political economy has been built. Here, just here, is the tap-root of most of our social disturbances. The whole creation groaneth and travaileth together, waiting for the manifestation of the sons of God—waiting for the truth to shine out, as the lightning shineth, from the one end of the heaven to the other, that men are the children of God, brothers by birthright—not foes, not strangers, but helpers one of another.

Fellow-men, we must believe it! What is the good of disputing it and fighting against it any longer? Has not the law of strife wrought woe and desolation long enough? Sometimes it seems to me that the day of the great revelation cannot be very far off. When we see selfishness in the industrial realm climbing into the colossal plutocracies that crush individual rights and lay their palsying hand on all our liberties; when we see selfishness in the State usurping all powers, and using the people as the tools of its vast malefactions, it seems to me that we are witnessing a demonstration of what selfishness, when it is finished, bringeth forth, which ought to convince the world that there must be some better rule of life. There is something so much better, so much nobler, waiting for us all, and not far away! How rich and strong and happy we might be, if we would only believe in it, and lay hold upon it with the faith that worketh by love! What possibilities are before us, as soon as we learn that life means love!

"We are to become fathers, mothers," says Mr. Lloyd, "for the spirit of the father and mother is not in us while we can say of any child that it is not ours and leave it in the grime. We are to become men, women, for to all about reinforcing us we shall insure full growth, and thus insure it to ourselves. We are to become gentlemen, ladies, for we will not accept from another any service we are not willing to return in kind. We are to become honest, giving where we get, and getting with the knowledge and consent of all. We are to become rich, for we shall share in the wealth now latent in idle men and idle land, and in the fertility of work done by those who have ceased to withstand but stand with each other. As we walk our parks we

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already see that by saying 'thine' to every neighbor we may say 'mine' of palaces, gardens, art, science, far beyond any possibility to selfishness, even the selfishness of kings. We shall become patriots, for the heart will know why it thrills to the flag. Those folds wave the salute of a greater love than that of the man who will lay down his life for his friend. There floats the banner of the love of millions who, though they do not know you and have never seen you, will die for you and are living for you—doing in a thousand little services unto you as you would be done by. And the little patriotism which is the love of the humanity fenced within our frontier will widen into the reciprocal service of all men. Generals were, merchants are, brothers will be, humanity's representative men."

That is part of what it means—a little, a very little, of all that it means. And the world is waiting wearily to see it, to walk in the light and joy of it.

I think of that morning on the shore of Galilee, where, after his resurrection, our Lord appeared in the early dawn to the disciples who had toiled all night and taken nothing. "Children," said the Master, "have you aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." If through the long night of the centuries the toilers on the sea of life have taken less than they hoped for, may it not be because they have sought their gains on the wrong side of human nature—on the side of selfishness and strife? And is it not his voice—the voice of the Son of man—that now, in the dawning of a better day, we hear bidding us cast the net on the other side; to believe that love is wiser than craft, and that the hand that is open to give will forever hold more of the good of life than the hand that is clenched to keep?

The Public Voice

By Caroline B. Le Row

THE phrase "public voice" is not here used to denote the voice of the public, but the voice suitable for public, in contrast to private, address.

We are all familiar with the opinion expressed by Shakespeare that a "gentle, soft, and low" voice is "an excellent thing in woman." But excellence in this respect, as in all others, depends upon suitability, upon adaptation of means to ends, upon intelligent comprehension of the difference between absolute and relative conditions. Nor need the opposite of Shakespeare's excellence be a voice harsh, hard, or high. The choice, fortunately, is not between a disagreeable and a desirable thing, but between two desirable things, each one acceptable in its proper place, and a decision as to which one of the two is suitable for certain conditions.

Public speaking implies a comparatively large number of hearers—always, at any rate, larger than the ordinary family circle; and logically it would seem that the principal object of the speaker's speaking would be to make these hearers hear. The first consideration should be the self-evident fact that the tone, no matter how delightful or satisfactory in the parlor or at the dinner-table, is not adequate for a gathering of twenty people, to say nothing of two hundred or two thousand. The proportions of the situation are changed, and this matter, like every other in life, becomes a relative one.

Attention to a few simple and common-sense suggestions, with the practice which is necessary for success in any new muscular development, will easily make it possible for any speaker whose voice is fairly strong and whose articulation is fairly distinct to be heard with ease even in the largest public hall, and that, too, without the slightest sacrifice of naturalness, agreeableness, or melody.

The difference between the use of the voice in public and in private is wholly a change in proportion, not at all in quality of tone. As the greatest change in proportion is in the size of the room and the number—consequently the distance of some—of the hearers, a change in time, speed, rate of movement, should be the first consideration.

Slow time does not mean slow utterance of words, which would be unnatural, but a longer pause than usual after an emphatic word, and especially after groups of words. Even a weak voice using judicious pauses will be heard far more easily than a strong

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one in which pauses are disregarded. The value of the pause cannot be overestimated, and the necessity for it is too apparent to need explanation. Attention to this matter alone would make the only improvement required in the voices of many public speakers.

Volume of voice is desirable in public speaking. Breath is the material from which voice is manufactured; consequently, deeper and more frequent inspiration is necessary; and it is safe to assert that no speaking, either private or public, can be satisfactory unless the breath is properly taken—that is, by use of the muscles of the diaphragm rather than of the chest. Beyond animals, infants, and savages, this deep breathing is the exception rather than the rule, and is the direct result of incorrect postures and improper dress—which are in their turn the usual, though not the necessary, results of civilization. Vigorous inspiration, especially out-of-doors, when one is upon his feet and in the pure air, will in time strengthen these abdominal muscles, and an increase in "the breath of life" will give life itself "more abundantly." The failure to inhale at every opportunity in order to keep the lungs supplied, or the inability to do this in the proper manner, largely accounts for lack of power in the voice, and for the aggravating manner in which it dies out upon the last part of every sentence, even when, as frequently chances, the last word or words are the most important ones. It is poor economy to finish a sentence with what breath happens to be left in the lungs, instead of taking a fresh supply.

Distinct articulation, as every one knows, is a prime factor in making one's self understood, and in public speaking more care than usual should be taken in the formation of sounds. The simplest phonetic principles are that all vowel sounds "depend chiefly upon the manner and extent of opening the mouth," all consonant sounds upon "correct and precise use of the muscles of the lips, throat, and tongue." No instruction in this matter is necessary, notwithstanding the apparent mystery in the unfamiliar and scientific word "phonetics." Every person not lacking the power of speech has made these sounds millions of times; it is impossible to utter a word without doing so. All that is necessary is to give closer attention to the manner of their formation, and greater precision to the muscular movements which form them. The aspirate consonants should be particularly attended to, as elements formed of pure breath have, of course, no vocality, and are, consequently, difficult to distinguish. No distinctness is possible for them unless there is sufficient strength in the abdominal muscles to expel the breath forcibly from the lower part of the lungs. Of these consonants *t* and *d*, coming at the end of words, are particularly necessary, and at the same time particularly troublesome, requiring an extra muscular exertion after the word seems really finished; yet the only distinction between "gray" and "great," "lie" and "light," "chess" and "chest," as well as hundreds of other words, depends upon the recognition of the final consonant.

Proper names are of all words the most helpless, and also they are, in a certain sense, the most important words in a sentence. The hearer may lose many words, yet obtain a fairly clear idea of the subject; but if a proper name is not understood there is no clue to it in the words which follow or precede. The same is true of dates, for which reason both should be given with extra force and precision.

A word of three or more syllables, when pronounced in a large room, is likely to be confusing to the ear, unless the speaker is careful concerning the accent. No syllable can be successfully accented unless it is given on a higher degree of pitch. This is especially important in public speaking, as at a distance the ear can make no discrimination between syllables each one of which has the same degree of pitch.

Legato utterance is the most natural and satisfactory for ordinary speech. But the larger the audience to which one speaks, the more of the staccato effect should be given to the emphatic words, or to the accented syllable of such words. In a large room there is no harshness or sharpness perceptible in this use of the staccato—a matter, again, of proportion and relation—while the employment of it results in giving a certain impetus to words which might otherwise fail to reach the auditor. The difference in the vocal effect of words uttered in these two forms is well illustrated by the difference in the flight of an arrow shot from a slack or a tense bow-string. This staccato effect must be produced, if produced at all, by the force of the abdominal muscles.

A summary shows us that but seven very simple things are required for public speaking, so far as the voice is concerned. Each

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one of these is within the reach of every person who has oratorical duties or ambitions; and every individual who attempts to speak in public owes it to himself and his audience to make that speaking as satisfactory and effective as possible.

The Ice-Bound Whalers

By Ernest Ingersoll

THOSE who lament the subduing of the earth to the point, now rapidly approaching, when not only will there be nothing left to explore, but little room for heroism in facing hardship, turn with interest to the invincible Arctic zone as a place where men of nerve and men of sinew may yet find noble exercise. There is something of the old-time glow in the feeling with which we watch the hurried preparations making for the relief of the whalers imprisoned in the ice north of Alaska, for the imagination of the whole public is stirred.

Perhaps no other sort of calamity could arouse a public regard so romantic as well as kindly; for there has always been, among inlanders as well as sea-folk, a genuine interest in whaling, and with good reason.

The whaling ships of the old days, at least, did not go back and forth upon well-known trade routes, loading and unloading familiar goods. Fitting out at retired ports, like Nantucket, New Bedford, and Sag Harbor, preserving in their build and rig much long since discarded by smart merchantmen, and so recalling primitive world-wanderings and forgotten sea-fights, these vessels suggested attractive possibilities before they left their moorings. Then they sailed away on voyages as uncertain and mysterious as those of the fifteenth-century explorers.

I doubt whether the feelings with which the men of Palos watched from their hills the caravels of Columbus sink below the glowing western horizon, or the Bristol merchants bade Godspeed to the "shaloppes" of John Cabot, were deeper or more mixed with awe than those that stirred the hearts of watchers on Sankaty Head as they saw the outward-bound whalers courtesying to the ocean whose uttermost bounds they were to trace, and from whose most hidden islands they would bring back mementos. What records of wind and water and contrasted climes would scar their bluff bows! what inscriptions of antipodal incidents would be written along their sides! what unheard-of creatures would examine their keels, or perchance cling there and travel as stowaways through latitudes and longitudes unreckoned! Such ships have been known to wander about the waters of the globe for three years without ever entering a port or touching land; and then, dented and discolored by innumerable mishaps, their men leaning over the bulwarks like apathetic ghosts, have glided home as if returned from the nether world.

And some never came back—sank below the horizon and disappeared.

A few sperm-whalers still search the Southern seas, and the introduction of steam whaleboats, harpoon-guns, and bomb-lances has made little difference in their methods or perils, although important changes for owners have come into the conduct of the business. This is even more true of the right whale fishery of the North Pacific, Behring and Arctic Seas than of the Southern sperm-fishery; and here our men not only cling to the traditions, because the whales and the icy sea remain the same, but they have curiously revived a quaint condition of things that existed on the opposite side of the polar world two hundred and more years ago.

It was 1608 when Henry Hudson—that meteor-like character, so soon to be extinguished—flashed into history as an explorer of the unknown seas to the north of Scandinavia. He failed to get through to the eastward, but he learned something of far greater value—that whales inhabited those waters in vast abundance. For five hundred years previously they had been pursued in little vessels, such as now cruise from Nantucket between the Azores and Cape Hatteras; and after Cabot had showed the way, they had been pursued along the tempestuous shores of Newfoundland and Labrador; but while the demand for bone and oil was constantly increasing, the "leviathans" became more and more scarce.

Hudson made his report and was done with it, sailing away again to find the Hudson River, and then to explore Hudson Bay and sink to immortality beneath its desolate waves; but he had done one of the greatest

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favors to his kind that a man could do, for he had given the world *light!*

Like hounds unleashed upon their quarry—with the same headlong eagerness as afterward men rushed to the gold and diamond fields of Australia, South Africa, and our own West—the merchants and sailors and adventurers of Europe hastened into the repellent north. In ships big and little, suitable and unsuitable, English, Scotch, Basque, Breton, Danish, Norwegian, all kinds of men risked their lives and fortunes in pursuit of the most powerful and most profitable of creatures. They fought their way year after year into the drifting ice, and each season saw whale-oil becoming more plentiful and cheaper, until every man's day might be lengthened by the evening hours, and the world broadened and bettered as its houses and streets were lighted.

In those days few if any vessels had try-works aboard, and it was the practice to tow a dead whale to the most convenient shore, and there cut it up and melt out the oil.

When the Spitzbergen seas were crowded with hundreds of vessels, this practice speedily brought about a curious state of things. At a favorite landing on the south coast of Spitzbergen there sprang up a populous meeting-place called Smeerenberg, or Oil City, as we should say. In its protected harbor hundreds of vessels were laid up each winter, while their crews went ashore. To this point the owners sent ships with stores for the next season and to bring away the harvest of the preceding one. Here were stationed buyers of oil and bone, walrus tusks, furs, and other Arctic produce. Extensive yards for the repair of shipping, blacksmith-shops, etc., etc., were set up. Thither went merchants of all the goods—provisions, clothing, arms, knickknacks—that the sailors and mechanics and everybody in such a place would buy; and around them gathered the gamblers and showmen and merrymakers, men and women, attracted by such a crowd, regardless of discomfort where fun was to be had and money to be gained. It is said that 20,000 persons sometimes wintered in Smeerenberg, as much cut off from the world for eight months out of each twelve as if they had gone to the hardly more desolate mountains of the moon. But they built strong houses and imported plenty of fuel, and lived a wild, gay life while it lasted.

Now, something similar to this forgotten polar city of long ago has begun on the northern coast of America by the Pacific right-whalers. For many years the waters northeast of British America, reached through Davis Strait, have been left almost alone to British whalers. The seas north of Behring Strait, on the other hand, are the hunting-ground almost exclusively of American ships, mostly steamers from San Francisco. These do not crush their way through the ice and find their prey in its casual openings, as do the Scotch and English whalers of the Greenland fleet, but cruise in the narrow waters, more or less free from ice, in summer, lying between the continents and the front of the massive, perpetual ice-cap of the pole, which on that side of the globe spreads ten degrees or more further south than is the case north of Europe. Of course the ships must get more or less into moving packs, but they try to keep out of them. The season is a short one, and the best part of it is the earliest, when the animals are migrating westward, and again in the autumn, when they must usually be followed so far east along the Alaskan-Arctic coast that serious dangers from ice must be encountered, as scores of wrecks can testify. Lately, therefore, ships have got into the habit of gathering into a winter colony under the lee of an island at the mouth of the Mackenzie River, and there waiting in security until released by spring, simultaneously with the first coming of the whales.

In this winter retreat the resources of the ships are clubbed for mutual comfort and amusement. Houses have been built ashore, billiard-tables and other means of amusement are set up, the literature of the fleet becomes a circulating library, and the citizens of this modern Smeerenberg eat, drink, and are merry, while their pay goes on, until another season of work arrives.

It was in an attempt to reach this safe harbor that most, if not all, of the whalers now reported locked up in the ice met with their misfortune. How many vessels will be able to live through it no one can tell. Some years ago so many vessels were crushed in a single season between Icy Cape and Point Barrow—"The Graveyard"—that over five hundred men were set ashore. Ships have been caught, drifted away, and never seen again. Other ships, miraculously preserved from crushing, have sometimes come out of the snowy horizon in the bosom of the drifting pack, until they could be boarded by Eskimos, who would find a crew frozen no one knows when or where. Such are the foundation facts of "flying Dutchman" legends.

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Books and Authors

The Story of Jesus Christ[1]

Mrs. Ward's Life of Christ is rightly designated by her "The Story of Jesus Christ." Her book is neither history nor fiction. It might be described as a series of word-pictures of Gospel scenes. In these word-pictures she has exercised the artist's privilege; she has made free use of her imagination in depicting the incidents—in the main a historical imagination; that is to say, the imagination does not violate history. We detect no anachronisms, nothing incongruous with what is known of the civilization of the first century and the domestic and civic life of Palestine in that century. Within the limits thus prescribed there is evidently room for a great variety of what we may call pictorial effects. As Bida's pictures are unlike Doré's, and both differ widely from those of the Old Masters, so Mrs. Ward's word-pictures have an individuality of their own. She makes no attempt to distinguish between the contribution which her imagination has made, and that which may have resulted from a closer and more careful study of the text, and so of elements in the narrative passed over by the more careless reader. For instance, in her account of the stilling of the tempest on the Sea of Galilee she says, speaking of Christ: "A strange expression crossed the countenance of Jesus. He seemed more surprised at the fears of his friends than disturbed at the common danger, but he turned his attention at once to the storm. He seemed to study it as a subject which he must grasp—intensely, because it must be grasped in a moment. Indeed, there were no moments to lose; for the water was dashing over bow and stern, and was filling the boat rapidly." This is pure imagination, entirely legitimate imagination in a story of Jesus Christ, effective imagination in making the whole picture vivid, but not in any measure historical. It is her addition to the narrative, not an interpretation of it. What follows is not imagination, or, rather, it is imagination perceiving an element in the narrative which the unimaginative or superficial reader would easily pass by. "He seemed to make a curiously fine distinction between the wind, which was the offender in the trouble, and the passive sea, which was only the helpless agent. Suddenly there shot from his lips a severe rebuke; as if the wind were a conscious and a guilty thing, and as if he were Lord of it; as if he and nature understood each other better than he and man." This is a fine recognition and interpretation of a distinction which the Evangelist Mark has hinted at in saying, "He arose and rebuked the wind, and said unto the sea, Peace, be still."

It is in this quality of imagination coupled with sentiment, sometimes strained, but generally sober and tender, that the value of this book lies. There are not only many Lives of Christ, but many kinds of Lives. We have the dogmatic Life, which uses the story of Christ simply to enforce certain religious truths or theories; the rationalistic Life, written to show that the Gospels cannot be taken in their natural and normal sense; the apologetic Life, written to refute the rationalistic Life, and show that the Gospels can be taken in their natural and normal sense; the pietistic Life, written to hang homiletic remarks and reverential tributes on; the purely historic Life, written to interpret the Gospel story by giving in connection with it to the reader information respecting the times and circumstances in which the Christ lived; the outline Life, written simply to furnish a harmony of the Gospels and weave out of them, as separate materials, a continuous and chronological biography; the scholastic Life, in which the story is taken as a basis for the discussion of various disputed questions of geography, criticism, interpretation, and theology; and the romantic Life, in which romance and history are so intermingled that only one thoroughly familiar with the facts can tell what is romance and what is history—of which latter type Renan's is the most conspicuous example. Mrs. Ward's "Story of Jesus Christ" falls in neither of these categories. It is really a pictorial life. She tells a story, and tells it pictorially and effectively. Her story has both the virtues and the defects of woman's work. We do not remember ever to have seen outside the Gospels the narrative of the annunciation and the birth more beautifully told than in this volume. It needed a woman to tell it. On the other hand, the picture of the temptation

[1] *The Story of Jesus Christ: An Interpretation.* By Elizabeth Stuart Phelps. (Houghton, Mifflin & Co., Boston. $2.)

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in the wilderness cannot be acquitted of the charge of being somewhat hysterical. The same charge would lie against other passages —that they are overwrought. In the main, Mrs. Ward accepts the supernatural or the miraculous just as she finds it in the Gospels. She makes no attempt to explain the events; she simply narrates them. When, as in her account of the healing of the demoniacs at Gadara, she does essay a rationalistic interpretation, she is not more successful than predecessors in the same attempt. In interpretation of the commoner ethical teachings of Jesus, as in her account of the Sermon on the Mount, she shows a good deal of interpretative wisdom; but when she deals with his more mystical teaching, as in her very scant account of the Sermon on the Bread of Life at Capernaum, she is not so successful. So in her pictures of the commoner incidents she is graphic, vivid, realistic; but when she comes to the critical scenes, the Last Supper and Gethsemane, for example, the dramatic draws perilously near to the melodramatic. To sum up our judgment of this volume in a sentence, it will add nothing to the student's knowledge of either the life or the time of Jesus Christ, but it will stimulate the imagination and quicken the sentiments, if it does not deepen the affections, of the reader who takes it up, not to add to his knowledge. but to help him make vivid the knowledge which he already possesses. We expect for it a wide circulation, and, despite some serious defects, we think it will render a real service to Christian readers.

The Evolution of France[1]

The defect of this volume for American readers lies in the fact that, written for French readers by a Frenchman, it assumes a knowledge of current history which only those Americans possess who have kept themselves remarkably well informed on current topics. To write so as not to weary the intelligent by repeating in dry-as-dust forms what they already know, and yet so as to inform the uninformed, and make the story intelligent to those who know little or nothing of the subject treated, requires very rare literary skill; the problem has been too great for our author. Barring this defect, which will be felt by the general reader, but perhaps not by the historical student or the well-informed journalist, the volume before us is worthy of high praise. The author knows his subject thoroughly, is indeed too familiar with it to interpret it always to the best advantage to those who do not know it at all. The title of his book implies the faith which pervades it. He believes in the Republic, believes in progress, and believes that the events of the last quarter of a century have been a real progress toward a stable republic in France. He does not write as a mere recorder of events; he perceives their significance; each event is part in a great drama unfolded on the French stage between the years 1870 and 1894; his history is more than annals—it is the interpretation of a great historic movement. At the same time it is rather philosophical than dramatic; the author perceives, clearly and correctly, the development of moral ideas in the evolution of the French Republic; he sees the enemies against which this development has had to contend—reactionary forces on the one hand, and unrestrained and ill-regulated radicalism on the other; clericalism on the one hand, and irreligion and infidelity on the other—and he maintains a judicial and non-partisan attitude in describing the agitation through which France has passed toward peace and stability. But he is neither a portrait painter nor a scenic painter, and his work lacks that peculiar vitality which lends such a charm to the writings of Froude; at the same time it is also free from the errors into which the impressionist school of history is always liable to be led. His best chapters appear to us to be those which are of avowed purpose philosophical rather than historical—the last five, on "The Republic and the Church," "Education," "The Nation Armed," "Ideas and Habits," and "The Social Question."

[1] *The Evolution of France under the Third Republic.* By Baron Pierre de Coubertin. Translated from the French by Isabel F. Hapgood. (T. Y. Crowell & Co., New York. $3.)

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending November 26. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

The interest in the new view of the Bible is both illustrated and demonstrated by the fact that Dr. S. R. Driver's *Introduction to the Literature of the Old Testament* has already reached a sixth edition. In this edition he has incorporated new material which in previous editions had been relegated

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to an appendix. He has also revised the work throughout, brought the bibliographical notices as far as possible up to date, and given some account of principal critical views which have been propounded with reference to various parts of the Old Testament since the publication of the original volume. Unquestionably this is the best book in the English language, and probably the best book in any language, to give the student the accepted results of the new criticism respecting the Old Testament. It is, however, a book for students, though one need not know the original Hebrew to take full advantage of it. (Charles Scribner's Sons, New York.)

It is enough to say respecting *The Incarnate Saviour: A Life of Jesus Christ*, by the Rev. W. Robertson Nicoll, LL.D., that the new and cheaper edition is imported by Charles Scribner's Sons. The book might be described in a word as an expository Life of Christ. We should think it would be specially useful to preachers and teachers of Sunday-school classes, not by way of adding to their knowledge of Christ, but by way of suggesting practical thoughts which the study of that life inspires.

Reasons for the Higher Criticism of the Hexateuch, by the Rev. Isaac Gibson, is in the nature of a plea in defense of the methods of modern criticism, with some brief statement of results reached. It appears to us rather tentative and fragmentary for its purpose. (George W. Jacobs & Co., Philadelphia.)

David Somerville, minister of Roseburn Free Church, Edinburgh, has undertaken a good work in his endeavor, in the Sixteenth Series of the Cunningham Lectures, to interpret *St. Paul's Conception of Christ*. The evangelists who came to their acquaintance with Christ first as a man, a rabbi and an inspired teacher and healer, only gradually grew into a conception of his divinity and his world-mission. It may be doubted whether any one of them except John ever fully attained this conception of the extent of his mission. Paul, on the other hand, first became acquainted with Christ through his vision of him as a risen Messiah, and, so far as we can judge from his epistles, knew very little of his human, earthly life. Yet Paul's writings preceded historically the four Gospels, and his conception of Christ as a world-redeemer early became the dominant conception in the primitive Church. It is this conception of Christ as a risen and living Saviour, the archetype of humanity, the founder and Lord of a new humanity, whose world-life dates rather from his resurrection than from his birth, that Mr. Somerville treats. (Charles Scribner's Sons, New York.)

The Christ of Yesterday, To-Day, and Forever consists of a series of sermons by Ezra Hoyt Byington, D.D., preached in three New England pastorates. The author in his preface expresses the object of these sermons in defining what the preaching for the twentieth century must do. It must, first, deepen the sense of personal freedom and responsibility; it must, secondly, set forth the glad tidings of peace, pardon, and eternal life; and it must, in the third place, be adapted to relieve the difficulties of those who are oppressed by honest doubt. He well says that "men need to be taught the sweet reasonableness of the Gospel, as well as its divine origin, that they may magnify the love and grace of God." Such a volume as this is one of the hopeful signs of the times, indicating as it does how many pastors inspired by the new life are endeavoring to minister to it in the new spirit. (Roberts Brothers, Boston.)

The Life of Ernest Renan, by Madame James Darmesteter (A. Mary F. Robinson), published by Houghton, Mifflin & Co., Boston; *Antichrist*, by Ernest Renan, being the fourth in a series entitled "Beginnings of Christian History," and including the period from the arrival of Paul in Rome to the end of the Jewish Revolution (Roberts Brothers, Boston); *Elements of the Science of Religion, Part I., Morphological*, being the Gifford Lectures delivered before the University of Edinburgh in 1896, by C. P. Tiele, Professor of the History and Philosophy of Religion in the University of Leyden (Charles Scribner's Sons, New York); and the *Commentary on Genesis*, by Dr. A. Dillman, late Professor of Theology in Berlin, translated from the last edition by William B. Stevenson, B.D. (Charles Scribner's Sons, New York)—we reserve for future critical notice.

Mr. Thomas Whittaker, of this city, has published the seventh edition of Dr. McConnell's *History of the American Episcopal Church*, which has the distinction of being not only a church history of authority, but also of great interest of style—a book which one reads for the pleasure of reading it. Its popularity is attested by the fact that this is the seventh edition, which is revised and enlarged by an additional chapter in which the

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movement in the Episcopal Church during the last quarter of a century is sketched.

The Rev. Dr. Francis Edward Clark, President of the Christian Endeavor Society, has put forth a little book entitled *The Great Secret*—namely, the secret of health, beauty, happiness, friend-making, common sense, and success—a book worth reading by every one. It is good both for the meditative and the active religious life. (United Society of Christian Endeavor, Boston.)

Another excellent work of somewhat similar scope is that by Ursula N. Gestefeld, called *How We Master Our Fate*. The book ought to be read especially by those whose self-reliance and concentration of energy may have been wanting in the attempt to conquer the tyranny of circumstance. (The Gestefeld Publishing Company, New York.)

The Early Life of Our Lord, by the Rev. J. Brough (E. P. Dutton & Co., New York), is a praiseworthy endeavor to realize the surroundings of the child Jesus. The sources of the author's interesting description have evidently been the Bible, the Talmud, the works of Josephus, and the manners, customs, and conditions of life in Palestine.

The Pilgrim's Staff, by Rose Porter (Fleming H. Revell Company, New York), is a collection of texts from the Bible in which the word faith appears, each text followed by quotations containing the same word from numerous writers.

HISTORY

Nullification and Secession in the United States, by Edward Payson Powell, is a book to be read. The author's purpose is to promote a generous National spirit by rebuking the self-complacency of the section which believes itself to have been continually the exponent of political righteousness. The rebuke is administered with severity. The book is not one for those who know nothing about American history, but for those who are accustomed to be guided through it by authors with Eastern or Federalist sympathies. To such readers it is little short of a revelation to learn how strong the case is for the Jeffersonian positions popular in the South and West. The Virginia and Kentucky Resolutions of 1798 appear as the natural outburst of patriotic feeling and devotion to the Constitution, while the plans of Federalist politicians to detach the East from the Union appear as the plottings of traitors not only to the Nation, but to the fundamental principle of popular sovereignty. Hamilton's opposition to these plottings is shown to have been grounded, not on the principle that the States had no right to secede, nor upon loyalty to the sovereignty of the people—whom he denounced as "a great Beast"—but rather upon his recognition of the advantages of the Union and his perception that the government of the common people would be more complete the smaller the independent territory. Again and again Hamilton appears as an ambitious intriguer, without breadth of sympathy or length of vision, and lacking in all the higher qualities of statesmanship, except consummate ability to marshal the powerful forces of society for the accomplishment of their immediate ends. Enough has been said to show the spirit of the book. In part the work is crude, and often its presentations are partisan rather than judicial, but its pages are suggestive in a high degree, and promote a comprehension of American history by presenting strongly the side commonly obscured by historians. (G. P. Putnam's Sons, New York.)

Recent events have made of peculiar interest just now the excellent book by Mr. W. Alison Phillips on *The War of Greek Independence*. The twelve years' struggle (1821–1833), beginning with the siege of the monster Ali Pasha in Janina, and ending with the assumption of the Greek throne by King Otho, was a singular mixture of heroism, cruelty, religious and political internecine quarrels, complicated plots and counter-plots, brilliant single battles followed by acts of absolute military incapacity, high patriotic devotion and the meanest personal ambitions. That out of this strange mingling of good and bad elements a nation evolved is one of the most wonderful happenings in history. Mr. Phillips follows the involved story with skill and discretion. His book has distinct value. (Charles Scribner's Sons, New York.)

Under the general title *Historic New York* have been collected twelve monographs originally prepared for the use of the City History Club of New York, which in a single year has formed forty classes and now comprises hundreds of pupils. Thus, Maud Wilder Goodwin writes of "Fort Amsterdam in the Days of the Dutch," Alice Morse Earle of "The Stadt Huys of New Amsterdam," Ruth Putnam of "Annetje Jans's Farm," Elizabeth Bisland of "Old Greenwich," Blanche Wilder Bellamy of "Governor's Isl-

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and," Alfred Bishop Mason and Mary Murdoch Mason of "The Fourteen Miles Round." These subjects, and others equally attractive to lovers of old-time history, are treated with admirable spirit and with keen zest in unearthing really picturesque and interesting facts, legends, and traditions. Uniformly the monographs are readable, and collectively they will do much to foster investigation and to make clear the record of New York's early days. The book is printed, bound, and illustrated with rare good taste and with truly admirable adaptation of typography and pictures to the subject in hand. (G. P. Putnam's Sons, New York.)

Charles the Great, by Dr. Thomas Hodgkin, is not a large book, it is true, but its masterly condensation demands a more extended notice than we are able to give at this time. (The Macmillan Company, New York.)

Mr. J. W. Freese, Principal of the Washington School, Cambridge, Mass., has published, through Messrs. Ginn & Co., Boston, an interesting volume on *Historic Houses and Spots in Cambridge and Near-by Towns*. The author proceeds on the principle which has long proved useful to the pupils under his charge, namely, that the study of local history is the best introduction to more general history. The book is well illustrated, but its text might have been expanded with profit.

ESSAYS

It is with delighted surprise that we chronicle the appearance of another book by that revered religious leader, the late Rev. Dr. James Freeman Clarke. Gladly we place *Nineteenth Century Questions* alongside "Ten Great Religions," "Every-Day Religion," "Self-Culture," etc. We are told that the present volume was partly prepared for publication before Dr. Clarke's death; he wished thus to preserve some of his papers which had excited interest when printed in periodicals or read as lectures. The matter naturally falls into three divisions—literary, historical and biographical, philosophical and religious studies. In the first division the first essay, "Lyric and Dramatic Elements of Literature and Art," is a characteristic example of the author's often epigrammatic, always terse, style, and is a paper to be read by every writer. In the second division (placed last in the book) every essay deserves mention. Their subjects are "The Two Carlyles," "Buckle and his Theory of Averages," "Voltaire," "Emerson," "Harriet Martineau," and "The Slave Power." The third division is full of interest, especially in the paper entitled "Why Am I Not a Free Religionist?" Dr. Freeman Clarke was a man and a leader of thought whose words will continue to mold men. This volume of essays will be a treasured book among his many admirers. (Houghton, Mifflin & Co., Boston.)

Mr. Horatio W. Dresser's volume of essays entitled *In Search of a Soul* deserves commendation to those who seek the realization of man's higher nature, for they will find aid in it; and to those who have not sought that realization, for such a book ought to awaken the higher nature into action. Most of the chapters have to do with the search for a soul; the final and most noteworthy one with its growth. The author's manner gives evidence of a distinct individuality which compels attention and interest at every point. In these Philistine days the faculty of spiritual insight is too rare a faculty not to be heartily welcomed. Mr. Dresser's sane and helpful thoughts, therefore, ought to be broadspread, for in such thinking we find something of that spiritual poise which marks the union of Heaven with our earth. (Philosophical Publishing Company, Boston.)

A compendium of moral teachings, illustrated by interesting habits, peculiarities, and ministries of living creatures, has been compiled by an unknown author and published by Mr. Thomas Whittaker, New York. In his introduction to the work the Rev. Dr. Hugh Macmillan points out that illustrations of Scripture truth by preachers have been more frequently derived from the vegetable than from the animal kingdom, for plants are more numerous, more accessible and familiar than animals; yet how much more interesting than the world of plants is the great animal world "that has shared with us for thousands of years the unsolved mystery of sentient existence." The prevailing tone of the work is ethical rather than religious. *Lessons from Life* are lessons for all.

NOVELS AND TALES

Messrs. Charles Scribner's Sons have collected into a single attractive volume seven stories by Mr. F. J. Stimson, a writer whose work has always the distinction of great care, thoroughness, and freshness of invention. In *Mrs. Knollys and Other Stories* Mr. Stimson's qualities are exhibited at their best. They are not the qualities of a born story-teller; they are the qualities of a man who has an excel-

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lent natural equipment for the writing of fiction, and who has given himself the advantage of the most thorough training for his work. That work always shows culture, refinement, and the desire to avoid the obvious and the commonplace.

The two initial volumes of the Temple Edition of the *Waverley Novels* present the story which gives its name to the series in as charming a form as it has ever been given to readers. The Temple Edition is a model of condensed excellence; that is to say, of smallness of bulk, clearness of type, and general tastefulness. Sooner or later Scott's great novels were fated to appear in this series. The edition is to be furnished with a series of biographical introductions by Mr. Clement Shorter, which will tell the story of the writing and publication of each novel. A number of portraits will be included in the volumes, with about forty drawings of the homes and haunts of Scott, by Mr. Herbert Railton. Mr. W. B. McDougall furnishes the decorative designs. The volumes will be issued at the rate of two each month, and at the price of eighty cents. They are bound in lambskin. (Charles Scribner's Sons, New York.)

The Splendid Spur is one of the best stories which has yet come from the hand of Mr. Quiller-Couch, and its appearance in a new edition with the imprint of R. F. Fenno & Co. (New York) is not surprising when one considers its vivacity, its charm of style, and its interest.

Mr. Melville D. Post continues in *The Man of Last Resort* the series of stories begun in his "Strange Schemes of Randolph Mason." Mr. Mason is a diabolically clever lawyer who hates his race and exults in his power so to advise clients that they may commit crimes or frauds with impunity. In the resulting tales the author assumes to point out weak spots in our common and statute law. Each story, or case, is preceded by copious references to actual decisions and opinions—certainly a unique feature of fiction. The cases are ingeniously imagined and cleverly worked out. Lawyers will be particularly interested, and many of them would undoubtedly enjoy replying to some of the positions taken. We imagine that, in point of fact, any one who should undertake to put in practice Randolph Mason's ingenious schemes would find that the law's arm is still long. Otherwise this might prove a dangerously suggestive book. (G. P. Putnam's Sons, New York.)

A Capital Courtship, by Alexander Black, like the author's "Miss Jerry," was originally a "picture play," and is now expanded into a pleasant and amusing story. President McKinley, ex-President Cleveland, Sir Julian Pauncefote, Mr. Reed, and other nationally famous men allowed Mr. Black to use them photographically for the scenes of the play. Some of the photographs are reproduced for the book; they are even better, we think, than those made for "Miss Jerry." (Charles Scribner's Sons, New York.)

Two novels, one by Mary Findlater and the other by Jane H. Findlater (Dodd, Mead & Co., New York), are dramatic and interesting, and one of them has a fresh plot. *Over the Hills*, by Mary Findlater, is the story of a lonely rich girl who is a psychological contradiction. A father full of greed lives in great magnificence, but keeps his daughter entirely dependent. The mother, who spends money only to make a show, is entirely in sympathy with her husband's principles. The girl is truthful, generous, loyal, and courageous. The pathetic little figure of Jane Ann pervades the pages like a timid little ghost, and all that makes her real is the love of her brother's strong, loyal daughter. *A Daughter of Strife*, by Jane H. Findlater, does not catch the reader's sympathy with the same readiness as does "Over the Hills." It is the story of a straw-plaiter living in London in 1710. She is made a daughter of strife through the villainy of her lover's friend. The forces of good and evil strive in this man's soul for victory. When punishment comes to him, he recognizes its justice and accepts it without murmuring. The wages of sin is death—death to happiness. He knows when he sins, yet over and over again he weakly yields to temptation. All through his life he finds that for his first great crime he is made to pay a constant penalty.

BIOGRAPHY

The Life and Letters of Harriet Beecher Stowe, by Annie Fields (Houghton, Mifflin & Co., Boston), will be likely to serve as the popular Life, though it will not take the place of what we may call the official Life by the Rev. C. E. Stowe. It is written in an interesting, not to say entertaining, vein. The editor has wisely made free use of Mrs. Stowe's letters, and, in a sense, the book will introduce the reader to Mrs. Stowe herself. It has, too, an anecdotal air about it which makes it charming reading.

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The number of books dealing with naval heroes is rapidly increasing. This week we have two. Mr. W. Clark Russell's *Pictures from the Life of Nelson* has the professional story-teller's skill in bringing incident and dramatic effect prominently to the front. It is a strong and spirited narrative, and is admirably illustrated. Miss Molly E. Seawell in *Twelve American Captains* recalls for young readers the deeds of Paul Jones, Perry, Lawrence, Decatur, Hull, and others of the heroes who made the American flag respected and feared at sea from 1776 to 1815. The general subject is one of which this author has long made a study, and she writes clearly and well. Portraits are included. (Charles Scribner's Sons, New York.)

ART

To his excellent books on the Florentine and the Venetian painters Mr. Bernhard Berenson has now added what seems at first an almost equally important volume on *The Central Italian Painters of the Renaissance*. (G. P. Putnam's Sons, New York.) We have said "almost," yet in the writing of that word there come before the art-lover's mind the figures of those early masters, Duccio, Simone Martini, the Lorenzetti, Piero dei Franceschi, Signorelli, Melozzo da Forli. Then think of Umbrian art, its genuine feeling for beauty, its power of construction, its sense of color as exemplified from Gentile da Fabriano to Pintoricchio, Perugino, and Raphael. No; if, with unstinted admiration of the author's former works, we had begun this with an "almost," we must needs close it dropping the adverb. The index to the works of the Central Italian painters and the index of places are singularly complete and illuminative.

POEMS

An edition of Longfellow's *Evangeline* well suited for holiday purposes has just been published by Houghton, Mifflin & Co. (Boston). It has an interesting introduction by Miss Alice Longfellow, in which the story of the writing of the poem is told, and some welcome memories of the poet's home life are given. The illustrations by Violet Oakley and Jessie W. Smith are in color, and are notably good in drawing.

Folly's Bells: A German Legend, by Anne Gardner Hale, is Dutch rather than German, since it is a tale of the Zuyder Zee. The author's command of language is striking in places. (The Peter Paul Book Company, Buffalo.)

BOOKS FOR YOUNG PEOPLE

The publication in decidedly pretty book form of Cruikshank's version of *Four Famous Fairy Stories* with his own illustrations recalls the controversy over these stories between Dickens and Cruikshank. Dickens declared that the eccentric artist had spoiled the old and familiar versions of "Hop o' My Thumb," "Cinderella," "Puss in Boots," and "Jack and the Bean Stalk," and had made them ridiculous, by inserting his own arguments for total abstinence and other social reforms. Dickens suavely remarks: "We have lately observed with pain the intrusion of a Whole Hog into the fairy flower-garden." To which Cruikshank replied with justice that the dear old familiar versions simply reeked with gore and were barbarous and beastly, and that his own moral ideas had not been obtruded in such a way as to hurt the stories. It was a very pretty controversy, and, on the whole, we think Cruikshank had the best of it. Perhaps the stories were re-edited with Dickens's objections in mind; at all events, they now read smoothly and pleasantly, and still have quite enough of the grotesquely horrible, though there certainly are still some pages of excellent moral observations which seem "dragged in by the ears," as it were. (G. P. Putnam's Sons, New York.)

The new volume of the Gypsy Series, by Elizabeth Stuart Phelps (Dodd, Mead & Co., New York), is *Gypsy's Year at the Golden Crescent*, a story of a home-loving little girl's temptations and victories at boarding-school. Gypsy is not a saint, but a very human, fun-loving little girl, who has cast a safe anchorage in her wise mother's heart.

MISCELLANEOUS

The latest addition to Messrs. D. C. Heath & Co.'s Modern Language Series is *Moni der Geissbub*, by Johanna Spyri. The vocabulary is the work of H. A. Guerber, and is complete, but a few words of introduction to the charming tale would not have been out of place.

Volume Six of Miss Wormeley's translation of *Molière* contains four additional plays of the great dramatist, which are among his most representative works. (Roberts Brothers, Boston.)

That the American people are becoming lovers of outdoor life and developing a love

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of nature is proved by several things: the establishment of country club houses all over the country; the interest in out-of-door sports, and the number of books on natural history that have been published within a few years, especially books on birds and botany, written to appeal to the popular rather than the scientific mind. Several articles by P. M. Silloway that have appeared in various journals and magazines have been collected and published under the title of *Some Common Birds*. (The Editor Publishing Company, Cincinnati, Ohio.) The essays show a close study of the habits of birds, but carried sometimes to a point that borders on cruelty.

The Workers: An Experiment in Reality, by Walter A. Wyckoff, has already received editorial notice in this paper, and will receive fuller treatment hereafter. We regard it as much the most enlightening as well as incomparably the most interesting sociological work of the year. (Charles Scribner's Sons, New York.)

A Parliamentary Syllabus, by Joseph T. Robert, is an admirably clear and compact book on parliamentary practice. It takes up in the course of twenty-four short lessons practically every parliamentary question likely to present itself, and explains not only the law but the forms customarily employed. To the members, and still more to the officers, of the clubs springing up on every hand, the book will be of decided value. Sometimes the author has failed in clearness of thought as well as in correctness of English, from his desire to abbreviate, but the instances of obscurity are remarkably few when we consider that there are but twenty-four pages in the entire book. (Scott, Foresman & Co., Chicago.)

The third and enlarged edition of Professor J. S. Mackenzie's *Manual of Ethics* shows the wide range among educational institutions which this excellent work has attained. Its author well fulfills his aim of giving an outline of ethical doctrine, as far as it may be understood without a knowledge of metaphysics, though in the end the theory of ethics must rest on metaphysics. Professor Mackenzie belongs to the Kant-Hegel-Green school—in other words, he is an idealist. (Hinds & Noble, New York.)

The author of *The Child's Music World*, Thomas Tapper (The Hatch Music Company, Philadelphia), declares in his preface that the purpose of the book is to serve as a suggestion to teachers who desire to acquaint their students with the story of music. The book contains much information, but any teacher using it would have to have a wide knowledge of the music of all ages to use the book successfully. It is open to the charge of scrappiness, as though the author had tried to put the contents of an encyclopædia in a book of two hundred pages. The story of music is not told consecutively, but disjointedly. The information it contains is suggestive, and for that reason the book will be helpful to teachers.

Literary Notes

—The interesting announcement is made that, health permitting, Mr. Gladstone meditates an important biographical work, embracing the lives of most of the distinguished modern divines.

—Writing in the "Bookman," Mr. Alfred Manière says that the real name of "Pierre de Coulevin," whose novel of American life, "Noblesse Américaine," has recently been translated, is Mademoiselle Favre.

—The subjects Mr. Marion Crawford will treat in his American lecture course are all Italian, and include "Italian Home Life in the Middle Ages," "The Italy of Horace," "The Early Italian Artists," and "Leo XIII. in the Vatican."

—Lord Tennyson once wrote to Mr. Gladstone: "I heard of an old lady the other day to whom all the great men of her time had written. When Froude's 'Carlyle' came out, she rushed up to her room, and to an old chest there wherein she kept their letters, and flung them into the fire. 'They were written to me,' she said, 'not to the public!' and she set her chimney on fire, and her children and grandchildren ran in—'The chimney's on fire!' 'Never mind,' she said, and went on burning. I should like to raise an altar to that old lady, and burn incense upon it."

—"In an age of centenaries, pilgrimages, and the resuscitation of dead idols it seems strange," says a writer in the London "Globe," "that the last resting-place of Charles Lamb should have been overlooked by his worshipers. Probably had his death fallen more opportunely for the celebration of a centenary, instead of having happened only about sixty-three years ago, attention might have been earlier drawn to his grave in Edmonton Churchyard. Not only is this difficult to find on account of its situation

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among other graves which surround it and overtop it, but it is sadly in need of being put in order."

—A large number of people will be interested in the announcement that a dramatization is to be made from Ian Maclaren's stories. The play will receive the title of the most famous group of these stories, "Beside the Bonnie Brier-Bush," but we understand that in fact the plot and characters of the play will be derived as well from "The Days of Auld Lang Syne" and "Kate Carnegie." As all readers know, there is a certain connecting thread of interest and character in all these stories. The task might at first seem an almost impossible one of accomplishment to general satisfaction, but when we remember the immense success of Mr. Barrie's "The Little Minister" in its dramatic form, and of his "The Professor's Love Story," which is largely based on his fiction, we may hope for a pleasurable and successful result in the present attempt. The work of dramatization is to be done by Mr. James MacArthur, of "The Bookman," who has long had a special personal interest in Ian Maclaren's work, and by Mr. Tom Hall. The play is to be produced, we understand, early in the winter in New York City.

Books Received

For the week ending November 26

D. APPLETON & CO., NEW YORK

The Work and Words of the National Congress of Mothers.

T. Y. CROWELL & CO., NEW YORK

Cleveland, Grover. The Self-Made Man in American Life. 35 cts.

DODD, MEAD & CO., NEW YORK

Flammarion, Camille. Lumen. Translated by A. A. M. and R. M. $1.25.

Findlater, Jane Helen. A Daughter of Strife. $1.25.

Phelps, Elizabeth Stuart. Gypsy's Year at the Golden Crescent. $1.50.

Harraden, Beatrice. *Untold Tales of the Past.* $1.50.

Russell, W. Clark. Pictures from the Life of Nelson. $1.50.

Findlater, Mary. Over the Hills. $1.25.

E. P. DUTTON & CO., NEW YORK

Brough, Rev. J. The Early Life of Our Lord. $1.75.

THE EDITOR PUBLISHING CO., CINCINNATI

Silloway, P. M. Sketches of Some Common Birds. $1.50.

FORDS, HOWARD & HULBERT, NEW YORK

Tennyson, Alfred. In Memoriam. With a Preface by Henry van Dyke. $3.50.

THE GESTEFELD PUBLISHING CO., NEW YORK

Gestefeld, Ursula N. How We Master Our Fates. 75 cts.

GINN & CO., BOSTON

Freese, J. W. Historic Houses and Spots in Cambridge, Massachusetts, and Near-by Towns.

THE HATCH MUSIC CO., PHILADELPHIA

Tapper, Thomas. The Child's Music World.

D. C. HEATH & CO., BOSTON

Milton, John. Selections from Paradise Lost. Edited by Albert P. Walker. 40 cts.

Spyri, Johanna. Moni der Geissbub. Edited by H. A. Guerber. 25 cts.

Mondan, Georgianna F. German Selections for Sight Translation. 15 cts.

HINDS & NOBLE, NEW YORK

Mackenzie, John S. A Manual of Ethics. $1.50.

HOUGHTON, MIFFLIN & CO., BOSTON

Stowe, Harriet Beecher. Life and Letters. Edited by Annie Fields. $2.

Darmesteter, Madame James (A. Mary F. Robinson). The Life of Ernest Renan. $1.50.

Clarke, James Freeman. Nineteenth Century Questions. $1.50.

Phelps, Elizabeth Stuart. The Story of Jesus Christ. $2.

Burns, Robert. Complete Poetical Works. (Cambridge Edition.) $2.

Longfellow, Henry W. Evangeline. $2.50.

GEORGE W. JACOBS & CO., PHILADELPHIA

Gibson, Rev. Isaac. Reasons for the Higher Criticism of the Hexateuch. 50 cts.

LITTLE, BROWN & CO., BOSTON

Sienkiewicz, Henryk. "Quo Vadis." Translated by Jeremiah Curtin. 2 Vols. $6.

Sienkiewicz, Henryk. Let Us Follow Him.

THE MACMILLAN CO., NEW YORK

McCarthy, Justin. The Story of Gladstone's Life. $6.

Hodgkin, Thomas. Charles the Great. 75 cts.

The Letters of Elizabeth Barrett Browning. Edited by Frederick G. Kenyon. 2 Vols. $4.

A. C. M'CLURG & CO., CHICAGO

Latimer, Elizabeth Wormeley. Spain in the Nineteenth Century. $2.50.

THE PETER PAUL BOOK CO., BUFFALO, N. Y.

Hale, Anne Gardner. Folly's Bells.

THE PHILOSOPHICAL PUBLISHING CO., BOSTON

Dresser, Horatio W. In Search of a Soul. $1.50.

G. P. PUTNAM'S SONS, NEW YORK

Historic New York. Edited by Maud Wilder Goodwin, Alice C. Royce, and Ruth Putnam. (Half Moon Papers.) $2.50.

The Cruikshank Fairy-Book. $2.

Powell, Edward Payson. Nullification and Secession in the United States. $2.

Post, Melville D. The Man of Last Resort. $1.

Berenson, Bernhard. The Central Italian Painters of the Renaissance. $1.

FLEMING H. REVELL CO., NEW YORK

Porter, Rose. The Pilgrim's Staff. $1.

ROBERTS BROS., BOSTON

Renan, Ernest. Antichrist. Translated and edited by Joseph Henry Allen. $2.50.

Xenos, Stephanos Theodoros. Andronike. Translated by Edwina Grosvenor. $1.50.

Hamerton, Philip Gilbert. The Quest of Happiness. $2.

Byington, Ezra H., D.D. The Christ of Yesterday, To-Day, and Forever. $1.50.

Molière, L'Étourdi, and others. Translated by Katharine Prescott Wormeley. $1.50.

SCOTT, FORESMAN & CO., CHICAGO

Chamberlain, William B. Principles of Vocal Expression.

Robert, Joseph T. A Parliamentary Syllabus.

CHARLES SCRIBNER'S SONS, NEW YORK

Nicoll, W. Robertson. The Incarnate Saviour. (Imported.) $1.25.

Carlyle, Thomas. History of Frederick the Great. Vols. I. and II. $1.25 each.

Christlieb, Theodor. Homiletic: Lectures on Preaching. Edited by Th. Haarbeck. Translated by Rev. C. H. Irwin. (Imported.) $2.75.

Tiele, C. P. Elements of the Science of Religion. Vol. I. $2.

Dillman, Dr. A. Genesis. Translated by W. B. Stevenson. 2 Vols. (Imported.) $6.

Somerville, David. St. Paul's Conception of Christ. (Imported.) $3.

The Spectator. Edited by G. Gregory Smith. Vols. I. and II. $1.50 each.

Scott, Sir Walter, Bart. Waverley. (Temple Edition.) 2 Vols. $1.60.

Seawell, Molly E. Twelve Naval Captains. $1.25.

Wyckoff, Walter A. The Workers. $1.25.

Mitchell, J. A. Gloria Victis. $1.25.

Black, Alexander. A Capital Courtship. $1.

Driver, S. R., D.D. An Introduction to the Literature of the Old Testament. $2.50.

Van Dyke, Henry. The First Christmas Tree. Illustrated by Howard Pyle. $1.50.

Cable, George W. Old Creole Days. Illustrated by Albert Herter. $6.

Phillips, W. Alison. The War of Greek Independence (1821 to 1833). $1.50.

Stimson, F. J. Mrs. Knollys and Other Stories. $1.50.

SMALL, MAYNARD & CO., BOSTON

Whitman, Walt. Leaves of Grass. $2.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON

Clark, Francis E., D.D. The Great Secret. 30 cts.

THOMAS WHITTAKER, NEW YORK

Lessons from Life (Animal and Human). $2.50.

McConnell, S. D., D.D., History of the American Episcopal Church. $2

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The Religious World

The New Congregational House in Boston

The corner-stone of the new Congregational House was laid in Boston on Monday, November 29. Owing to the inclemency of the weather, a part of the programme had to be conducted in Pilgrim Hall, which was altogether inadequate for the audience which would have been glad to attend. The addresses on the occasion were delivered by Mr. S. B. Capen, Governor Wolcott, Dr. Charles A. Berry, of England, Dr. Mackenzie, of Cambridge, and Dr. W. E. Barton, of Boston. It is expected that the new building will be entirely completed in time for the meeting of the next International Congregational Council. It has been sadly needed, and will make a distinct advance in the equipment of Congregationalism for its work. It will be the property of the Congregational Association, of which Mr. Samuel Johnson is the President.

The Methodist Episcopal Congress

Last week we gave a condensed account of the Methodist Episcopal Congress which was being held at Pittsburg. The report had been prepared for us by the Rev. B. F. Dimmick, D.D., of Harrisburg. From a letter written by Dr. Dimmick since the Congress has closed we give a few other facts which will be of interest to our readers. The Congress was something very unusual in Methodism, and attracted much attention. Religious experience of the scientific method was presented by a teacher of science in a scientific manner; Evolution and Revelation by a professor in the University of Pennsylvania, who stated the doctrine of Evolution in much the same way as it has been expounded by the senior editor of The Outlook. The discussion showed that many of the leaders of the Church accept the theory of Evolution, a fact which is perhaps not well known either by the general public or by the Church itself. The paper by Professor H. G. Mitchell on "The New View of the Old Testament" had before been condemned, as we understand it, by resolutions adopted by other Methodist bodies, but it was received with marked approval by this body. The Congress extended over six days, and represented the entire Church. These facts are surely of very great significance. They show that the ministry of the Methodist Episcopal Church has its eyes toward the future as well as toward the past; that it is afraid of no investigations; and that the spirit of the time has many loyal supporters among those whom all would acknowledge as leaders in evangelistic work. The next meeting of this Congress will be looked for with very great interest, as will also that of the Baptist Congress. We notice that some of our contemporaries have tried to minimize the utterance of that body concerning close communion, but we are informed by those who were present that the utterances of the chief speakers on this subject were received with hearty approval by the majority present. These two Congresses cannot fail to exert a wide influence on the future of the respective churches.

A Call to New York

The First Church of the Disciples of Christ in New York has just called the Rev. Wallace C. Payne, pastor of the Third Church in Philadelphia, to become their minister in word and doctrine, and Mr. Payne has signified his willingness to accept the call. Dr. B. B. Tyler was the former pastor of this church; for thirteen years he served this congregation with distinguished ability. Mr. Payne is thirty-four years of age, and has held pastorates in Greensburg, Ind., Cincinnati, Ohio, and Philadelphia. He is a graduate of Bethany College in West Virginia and of Yale Divinity School, and as a speaker is fluent, clear, persuasive, and self-possessed. He will enter upon his new field of labor in New York January 1, 1898.

Professor James Legge

The Christian and scholarly world has lost one of its brightest ornaments in the death of the Rev. James Legge, D.D., LL.D., Professor of Chinese in the University of Oxford. Dr. Legge was about eighty-two years of age. He was born in Scotland. He received the degree of Doctor of Laws from the University of Aberdeen, and fourteen years later the same degree from the University of Edinburgh at the tercentenary of that University. In 1839 he was appointed a missionary of the London Missionary Society to China, and shortly after took charge of the Anglo-

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Chinese College at Malacca. For thirty years he was in Hongkong. In 1875 men eminent in the China trade formed a committee to promote the establishment of a chair of the Chinese language and literature at Oxford to be occupied in the first place by Dr. Legge. He was a voluminous writer, and one of the most learned men of his time. Probably no man living was better informed concerning the religions of China than Professor Legge. The writer of this paragraph well remembers an impressive moment in the year 1884 in the study of Professor Legge. He had just been shown into the Professor's presence, when the venerable man looked up from his work and said: "You have come to me at the very moment in which my life has culminated. I have just finished correcting the proof of my translation of the Sacred Books of China, on which I have been engaged for twenty-five years." These translations formed part of the Sacred Books of the East which were being edited by Professor Max Müller, of Oxford. To the end of his life Professor Legge was interested in all that concerned the advancement of the kingdom of God, both at home and abroad, though his active life ended some years ago. The work which he has done will be long remembered, and the influence which he has left will not quickly fail.

A Great Movement in China

Just as we are writing of Professor Legge, we have received a copy of the "Christian World" containing a long article by Griffith John, D.D., perhaps the most eminent missionary in all China. The title of the article is significant—"Hunan Turning to Christ." Among all the provinces of China few, if any, have more stubbornly resisted the missionaries and more violently attacked them. Dr. John says the change is largely the result of the efforts of one of the converts, Mr. Peng. The opposition has ceased, and the Prefect of Heng Chow, the chief magistrate of Heng Yong, and the chief magistrate of Tsing Chuan have all issued strong proclamations calling upon the people under them to respect the rights and privileges of the missionaries. More significant still, however, is a long "Proclamation Concerning Foreigners Traveling in the Siang Valley, Hunan." This document is too long for us to quote, but it recounts the services of the missionaries, the way representatives of China have been received in Western lands, and calls upon all those classes of people who are likely to produce disorder to observe the laws and to extend courtesy to the missionaries, and warns them that violence will be followed by penalty of death. Dr. John's communication closes with these significant words: "It is our intention to visit Hunan soon again, and it is our hope to return with good news. It has been for many years one of the deepest longings of my heart to establish a mission in Chang-sha; it looks now as if that joy were going to be mine. Pray that it may be so." No one among the great missionaries of China has performed nobler work than Dr. Griffith John. No one would be less likely to mistake the signs of the time. His prophecy of better things ought to give encouragement to the whole Christian world.

American Missions in Turkey

If the dispatches from Constantinople are correct, the United States Minister to the Sublime Porte, James B. Angell, has renewed the demand for indemnity from the Turkish Government for the pillage of American missions in various cities. The report is that the Turkish officials deny responsibility for the acts on the plea that the Government acted (or failed to act) under stress of unavoidable circumstances. Minister Angell, however, insists that the full responsibility for the outrages rests on the Turkish troops. The case is of so much importance that we publish a summary as it is given in the public press, as follows:

The American mission buildings at Kharput, Turkish Armenia, were burned in the latter part of November, 1895, and the Turkish officials, in spite of repeated solemn promises, offered no protection to the Americans. But after the missionaries fled to the official quarters they were protected, and those who desired were furnished with escorts to the Black Sea coast.

The American property then destroyed consisted of the Girls' College, the Theological Seminary, the chapel, and five dwellings. All the buildings were looted by the mob before being set on fire, and all the personal effects of the missionaries, the libraries, scientific instruments, etc., were stolen. Only a small portion of the property was recovered. The total loss at Kharput was estimated at about $100,000.

Immediately upon hearing of the destruction of the American mission buildings at Kharput, United States Minister Terrell entered a formal protest to the Porte, and, when the necessary data had been collected, demanded an indemnity.

All reports at the time agreed that several hundred Armenians had been butchered, that the massacre seemed to have been premeditated,

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and that the Turkish troops made no effort to stop it.

The School of Sciences attached to the American Mission at Marash, Asiatic Turkey, and other buildings were pillaged and burned on November 18, 1895, and two other buildings belonging to Americans were ransacked on the same date.

. No protection was afforded the Americans or their property until eight hours after the rioting. Minister Terrell also made demands upon the Turkish Government for an indemnity for the property belonging to Americans which had been destroyed in this place and in other villages during the disturbances in Armenia.

Editorial comment on this general subject will be found on another page.

A Jubilee in Baltimore

One of the most prominent and influential of all the churches in the city of Baltimore is the Associate Reformed Church. It has just celebrated its one hundredth anniversary, beginning Sunday, November 28, and extending over the following three days. It was founded as an independent church; later it became connected with the Presbytery, and was in presbyterial relations for five years; afterward it became again independent, and has ever since remained so. Our readers will be interested in its principles and polity. They are so significant that we give them in full, as follows:

This congregation of the Church of God stands, as it has stood for one hundred years, for absolute loyalty to Christ and to his Gospel. It holds to the simplicity of New Testament principles and methods. It believes in the entire independence of every congregation. Unto Christ, in all things, it stands or falls.

It accepts the Bible as the supreme rule of faith and practice, but allows the liberty of private judgment in interpretation of all its truths. It holds that creeds may be valuable as guides to thought, but are of no authority. It allows no creed-tests for admission to the church.

It asks only the Scriptural requirement—an acceptance of Christ as Saviour and Master, and an earnest desire and covenant to strive, with Christ's help, to love God with all the heart and our neighbor as ourself, as Christ gave us commandment.

While it believes in the full independence of every congregation or separate church, it also believes in the cordial fellowship of all the churches, for these all, of every name and communion, constitute the *one* Church of God, and this congregation seeks to help all congregational and all Christian work by its sympathy, its prayers, and its practical service.

The edifice which the church now occupies cost not far from $150,000. It is centrally located, and is one of the most beautiful in the city. The present pastor is the Rev. Oliver Huckel, who has been such but a few months, having been called from the First Congregational Church in Amherst. The ministers the church has had indicate its catholicity—some have been Presbyterian, some Congregational, one a Methodist, and one a Baptist. It is in fraternal relations with all the other churches in the city, and yet itself is subject to no ecclesiastical tribunal. The services of celebration were as follows: On Sunday morning Dean Griffin, of the Johns Hopkins University, assisted, and the pastor preached in the morning on "The Faith of Our Fathers," and in the evening on "The Faith of the Future." At the evening service the pastor was assisted by Dean Van Meter, of the Woman's College. On Monday evening, November 29, the pastor was installed. At this service two Congregationalists, two Presbyterians, one Methodist, one Baptist, and one Episcopalian took part. The closing services were on Tuesday evening, November 30, when the Rev. S. M. Newman, D.D., of Washington, assisted, and the centennial oration was given by the Rev. A. H. Bradford, D.D., of Montclair. It had been expected that the Rev. Joseph T. Smith, D.D., the senior Presbyterian pastor of the city, would take part in the exercises, but he was detained by illness. Few churches are better equipped for work than the Associate Reformed Church of Baltimore. It has demonstrated that a church may have no creed and yet be entirely evangelical; may be independent and yet in fellowship with all who hold the common faith.

A Missionary Hospital

William S. Dodd, M.D., a missionary of the American Board in Cæsarea, Turkey, is making strenuous efforts in behalf of a missionary hospital in that city. The work has received the indorsement of the American Board. As an illustration of the need of such an institution, Dr. Dodd says that during one year the missionaries treated nearly nine thousand out-patients, of whom three-quarters paid nothing. In addition, 114 underwent operations which required their being cared for in the dispensary. A dispensary is already in operation at Cæsarea, but a hospital is also greatly needed, where there may be trained assistants and competent nurses. The amount needed for the work is about $21,000. With this estimate there may be a provision for fifty beds. Dr. Dodd truly says: "The work of a missionary hospital brings Christian truth not merely to those who are seeking it, but even to those who are hostile."

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Correspondence

A Correction

To the Editors of The Outlook:

I notice in a recent issue, in a comment on the lease of the Philadelphia Gas Works, the statement that the offer of the Bay State Gas Company, which in your article you described as "an equally responsible company," was rejected. I am sure you always wish in your public comments to be accurate, and in view of that I beg to call your attention to two facts: First, on a par value of 100 the stock of the Bay State Gas Company is selling at five and a fraction, and the stock of the United Gas Improvement Company is selling at over 172. Secondly, that the President of the Bay State Gas Company is Mr. J. Edward Addicks, the would-be Senator from Delaware.

PHILADELPHIA TAXPAYER.

Is It Just?

To the Editors of The Outlook:

It has often been asserted that in the courts of law the poor man has not the same chance to win his case as the rich man has. This assertion may have a good deal of truth in it, and yet both judge and jury be entirely guiltless of any desire to be more lenient to the rich than to the poor. The rich man can employ the most talented counsel, and the poor man cannot. Or, if a poor man is on trial for murder, his means for the employment of such counsel as he may desire and of experts are soon at an end; whereas the resources of the prosecution are ample. The question whether a man shall be put to death or not seems sometimes to depend, not entirely upon his guilt or innocence, but, to the extent of one iota at least, upon the resources at his command compared with the resources of the prosecution. To many people a murder trial, in place of appearing to be a calm judicial consideration of all the obtainable facts bearing on the question in order to determine innocence or guilt, seems to be a trial of strength between the prosecution and the defense. If an expert makes a statement on the witness-stand, it often seems that he feels himself compelled, merely for the sake of his reputation, to stand by that statement. And while attorneys and experts are thus busy measuring strength and struggling to maintain or make reputation, the question of the guilt or innocence of the accused seems to lose its prominence. I have used the word "seems" several times; but do not these seemings arise from more than a mere grain of truth? When a human life hangs in the balance, is it just that anything except evidence obtained in the most dispassionate manner should be permitted to weigh one way or the other?

A. S.

Deadwood, S. D.

In the Kentucky Mountains

To the Editors of The Outlook:

I am a country doctor living among poor people in a Kentucky mining district. There has been no work for the miners from May 1 until November 10, and practically none since February. On May 1 this mining district went on a strike for the last year's scale of wages, which was little enough to keep soul and body together. The men stood it out until November 10, and then were forced to take the reduced wages. In the meantime their conduct has been most admirable, not a hard word even against their employers, and every man, woman, and child has stood guard over the company's property when threatened by outsiders. The question has been treated in a purely business way, the company claiming, and with some reason, that it could not pay the same rates as in '96 without inevitable bankruptcy staring it in the face, while the men felt that less wages meant starvation.

Our mountaineer miners are almost all Americans. Their history is a remarkable one. They are, almost to a man, descendants of refugees from the North of England who escaped or were transported after Monmouth's unsuccessful rising in 1685. They still bear the title of "Sedgers" or Sedgmoor men. To a man they were in the Union army from '60 to '65, and their wives and daughters raised the corn which kept us from starving in Knoxville, and floated down supplies on the Tennessee River by night through the investing Confederate lines. They still retain the affection for Congregational forms of religious worship of their ancestors. I will venture to say that there are more Congregational churches and societies in these mountains than in the entire South elsewhere. The remainder of the field is occupied by the Baptists. All are intensely Calvinistic; I do not know of a "prelatist'

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church in the region, save where railroad laborers have brought their Catholic priest. Their Calvinism is that of two hundred years ago. They dream dreams, see visions, and have bodily conflicts with the enemy of souls, and are almost exact representatives of their ancestors who listened to the preaching of Bunyan, Baxter, Ferguson, and Alleine. They retain the customs of the North of England peasantry, with many of their peculiarities of dialect, and one attending their meetings and hearing the peculiar "burr" would imagine himself transported back to the Somersetshire of the seventeenth century.

They have shown their affection and remembrance for the Old Country by the names given to their towns—Somerset, Richmond, Saxton (from Monmouth's cavalry leader), Williamsburg (named in honor of Dutch William, their deliverer from slavery). Here have lived for generations a people shut up by the mountains to themselves. A house within a mile of this point has been in one family—the Lawsons—for 140 years; the descendants of the original Lawson, who escaped from Sedgmoor, are, almost to a man, living within the county. A burying-ground near this house has been abandoned for a century. Probably here is the largest colony of pure Anglo-Saxon-blooded people in the world, for until the opening of mines in 1884 there has been no admixture of foreign strains.

They are just hungry for any reading matter, and my copy of The Outlook gets pretty well worn out before it returns from its pilgrimage among these humble homes. It would be such a blessing if we could obtain back numbers of the periodicals which are lying around the homes of so many of your readers.

J. P. BARNUM,
Surgeon Main Jelico Monda Coal Company.
Kensee, Ky.

[We hope that some of our readers will send reading matter to the writer of this extremely interesting letter.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

In connection with a Sunday-school I have been asked to take charge of a class of adult Christians for the study of "The Bible as Literature." I would be glad if you would tell me—1. How would you outline a course for an adult class for the study of "The Bible as Literature"? 2. What books would you treat first, and how, to avoid giving offense to preconceived views of orthodoxy? 3. What books of reference, etc., would be most essential to the teacher of such a class, when he is familiar with Latin, Greek, and German as well as English? Where published? Price? 4. What are the best treatments of the subject of "Entire Sanctification" or "Holiness" from the standpoint of Wesley?

W. H. L.

1. We should want to know the caliber of the class, in order to plan a course. 2. For a beginning, we should take them through Professor Adeney's little book, "How to Read the Bible" (Thomas Whittaker, New York, 50 cents). Then, if thin ice is to be avoided at the outset, take Job, Proverbs, the Minor Prophets, or Isaiah in the Modern Reader's Bible series (The Macmillan Company, New York, 50 cents each). 3. Adeney refers all along to some helpful books. Others are Moulton's "Literary Study of the Bible" (Heath & Co., Boston; about $1.50); Toy's "Old Testament Primer" (Unitarian Sunday-School Society, Boston, 50 cents; it contains a bibliography); McGiffert's "Apostolic Age" (Charles Scribner's Sons, New York, $2.50). 4. Dr. Mudge's "Growth in Holiness to Perfection, or Progressive Sanctification" (Eaton & Mains, New York, $1).

1. Is the premature death of the young a direct call from God or only permitted by him, as the natural result of man's disobedience to God's fixed laws somewhere in the past? 2. Would there be any death of the young but for sin and ignorance—barring accidents? 3. Do the consequences of sin follow the repentant soul through life just the same as the unrepentant one? 4. Are we to be conscious of the deprivation which sin has caused, through the next life, as in this? If so, how can there be any real happiness or *feeling* of forgiveness? 5. Has not woman just the same right *as a soul* to future existence as man? Walt Whitman says, "A man is a great thing upon the earth and through eternity, but every jot of the greatness of man is unfolded out of woman." Is it not so? E. W.

1. Never the first, very often the second, but not always, as there are inevitable accidents of all sorts. 2. Barring accidents, sin and ignorance seem to account for the rest, especially if traced through the entail of a number of generations. 3. They follow, but not "just the same." There is conservation of energy with convertibility of force. The persisting consequence which works for the worsening of the impenitent works through conversion for the bettering of the penitent. Paul's remembrance that he had been a per-

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secutor stimulated his zeal as an Apostle. 4. We cannot think it was so in Paul's case. Effort to retrieve the past creates, as it were, a sinking fund for the ultimate extinction of the evil and the resulting loss. 5. Certainly.

Though a constant reader, I do not recall any advice as to a Congregational church commending to Christian Science churches. Can we do more than to pity and drop a member wishing to go in this direction? S. R. T.

There are various churches professedly Christian with which, for various reasons, the validity of which we have nothing to do with, the Congregational churches do not hold fellowship. To this group the "Christian Science churches" belong. The general practice of the Congregational churches has been to grant withdrawing members letters of commendation only to churches with which they do hold fellowship. Our own judgment is that this practice is too narrow. We are not keepers or lords of other men's consciences. A member in good standing who desires to withdraw has right to an honorable dismissal and an unrestrained choice of his future associates. In case we do not approve his choice, there is no good reason why he should not be granted a letter in general terms, commending him "to any church of Christ which he may wish to join." The responsibility for his future course is his alone.

Can any interpretation of Scripture be other than "private," and if not, what is the meaning of 2 Peter i., 20? A. L. P.

It would have been more exact to translate "proceeds from private interpretation," since the Greek is γίνεται=comes forth, not ἐστί= is. The meaning is cleared up by the verse following, which applies the disclaimer of private interpretation to the prophet, not to his hearers or readers. It is the same disclaimer that Jesus made in saying that he did not speak of himself, but from God. The sense of the passage is that prophecy in the Scriptures proceeds not from the prophet's personal ("private") faculties alone. It is not his merely personal "interpretation" of truth, but one to which he is moved by the Divine Spirit.

I was surprised to see in The Outlook for November 20 this statement by the Spectator: "In this respect the law [Norwegian liquor law] is immeasurably better than the famous Maine Law, which, with a fatuity that surpasses comprehension, pays the agent of the State by a commission on the sales, and thus makes it his interest to sell as much as he can." The prohibitory law does no such a thing. The town or city furnishes the liquor and fixes the price. The agent has a fixed salary and no interest in the sales, and no right to sell but for medicinal, mechanical, and chemical purposes.

A. J. G.

The statement in the Spectator was based on information furnished by citizens of Maine. We have not been able to verify our correspondent's statement by actual examination of the Maine statutes themselves, but according to the report of the Committee of Fifty the law has been changed, and whereas formerly the Commissioner was allowed a percentage on the sales, he now receives a salary.

1. Please give name of author, publisher, and price of "Trinities and Sanctities," and "God's Light as it Came to Me." 2. Name Charles Cuthbert Hall's books and give publisher also.

A READER.

1. We do not find the first in our catalogues. The second is published by Roberts Brothers, Boston, at $1 (no author's name given). 2. "The Gospel of the Divine Sacrifice" (Dodd, Mead & Co., New York, $1.25); "Does God Send Trouble?" "Into His Marvelous Light," "The Children, the Church, and the Communion" (Houghton, Mifflin & Co., Boston; $1, $1, and 75 cents). Besides these, Silver, Burdett & Co., Boston, publish a volume of lectures.

I would like to understand the principles involved in the systems of free trade and protection. Where shall I look for information?

C. E. C.

F. W. Taussig's "Tariff History of the United States" (Putnams), W. G. Sumner's "Protectionism" (Henry Holt), and R. E. Thompson's "Protection to Home Industry" (Appletons).

Where can I find the poem the last lines of which are something like this?

"Some flowers of Eden have survived the great fall,
But the trail of the serpent is over them all."

J. L. R.

The last line, at least, is from Moore's "Lalla Rookh."

Will you kindly furnish the address of the publishers of Mr. John Graham Brooks's pamphlet on consumers' duties? M.

The pamphlet may be had by addressing Co-operative Printers, Austin Street, Cambridge, Mass. The price is fifteen cents.

"C. A. R.," in his query concerning the poems of Homer, refers to their having been written "when the race did not have the advantage even of a written language." If he will look at the "Atlantic Monthly" for November, he will find

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it stated by Professor John Fiske, undoubtedly good authority on the subject (in his article on the "Bacon-Shakespeare Folly"), that "it has become pretty clear that the art of writing was practiced about the shores of the Egean Sea long before 1000 B.C." H.

About People

—Professor Max Müller says that when he lectured for the first time on "The Science of Language" he had to clear the ground of prejudices, and, among the rest, to dispose of what was then an article of faith, namely, that all the languages of the world are derived from Hebrew. He tells us that he gave a whole lecture to this question, and when it was over, an imposing old lady came up to shake hands with him and thank him for his beautiful lecture. "How delightful it is to know," she continued, "that Adam and Eve spoke Hebrew in Paradise, and that all the other languages of the world, English not excepted, have come out of Hebrew and out of Paradise." Professor Müller adds:

I really felt very much humiliated, and when Faraday came up I told him what had happened. "Oh, you must not be discouraged," he said; "I hardly ever lecture on chemistry without an old dowager coming up to me with an incredulous smile and saying, 'Now, Mr. Faraday, you don't really mean to say that the water I drink is nothing but what you call oxygen and hydrogen.' Go on," he said; "something will always stick."

—Tennyson's simple-minded delight in his own reading of his own poems is well illustrated in one of Mrs. Browning's letters. The date is 1855:

One of the pleasantest things which has happened to us is the coming down on us of the Laureate, who, being in London for three or four days, spent two of them with us, dined with us, smoked with us, opened his heart to us (and the second bottle of port), and ended by reading "Maud" through from end to end, and going away at half-past two in the morning. If I had had a heart to spare, he would certainly have won mine. He is captivating with his frankness, confidingness, and unexampled naïveté! Think of his stopping in "Maud" every now and then—"There's a wonderful touch! That's very tender. How beautiful that is!" Yes, and it *was* wonderful, tender, beautiful, and he read exquisitely, in a voice like an organ, rather music than speech.

—The establishment of peace between Italy and King Menelek of Abyssinia is to be sealed by the giving of a number of presents by King Humbert. He will send a sword of honor, richly chiseled, and a service for "tegg," the national drink of Abyssinia. For Queen Taitou will be sent a goblet of buffalo horn, incrusted with silver; a parasol of red silk, with gold and silver ornaments, and a parlor organ. For the rest of Menelek's family will be sent a tea service, ornamented with the monograms of Menelek and of the Queen of Italy. Finally, Ras Makonnen will not be forgotten, but will receive a richly ornamented gun.

—A bust of Robert Burns is being subscribed for in Carlisle, to be placed in Tullie House, the city's art home. In a bedroom at the Malt Shovel Inn, Rickergate, is carved "R. B., 1787." This was an occasion when the poet stayed at the inn, and his mare, Jenny Geddes, strayed on to some corporation land when out at grass, and was impounded. Burns was fined a small sum by the Mayor, whose tenure of office, it happened, was on the point of expiring. Thereupon Burns wrote:

Was e'er puir poet sae befitted—
The maister drunk, the horse committed;
Puir harmless beast! tak' thee nae care,
Thou'lt be a horse when he's nae Mair.

November Necrology

November 4.—Elisabeth B. Voorhis. Born 1827. One of the first women in this country to take up the practice of medicine.

November 6.—General Haas von Werder. Born 1834. A noted German officer and diplomat.

November 9.—Nathan Fellows Dixon. Born 1847. Ex-United States Senator from Rhode Island.

November 10.—Dr. Thomas W. Evans. An American dentist of wide repute, long resident in Paris. See page 749.

November 11.—The Rev. Dr. Sabato Morais. Born 1824. One of the most eminent rabbis in America.

November 12.—John Bagnold Burgess, R.A. Born 1830. A distinguished English painter.

November 15.—General Albert Ordway. Born 1842. Formerly Chief of Ordnance in the United States Army.

November 17.—The Rev. Dr. George Hendricks Houghton. Born 1820. For nearly half a century rector of the Church of the Transfiguration, New York City ("The Little Church Around the Corner"). See page 776.

November 17.—Alfred Ordway. Born 1819. A veteran artist.

November 18.—Sir Henry Doulton. Born 1820. The initiator of sanitary pipe-making, and a famous art-potterer.

November 19.—The Rev. Dr. William Seymour Tyler. Born 1810. Long Professor of Greek at Amherst College. See page 744.

November 20.—Henry Calderwood. Born 1830. Professor of Moral Philosophy in the University of Edinburgh.

November 27.—Bernhard Pollini. Born 1838. A famous operatic director.

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For the Little People

Upstairs

By Virginia Woodward Cloud

I mount the stair to mother's room
For benediction waiting there—
Her face, which crowns the twilight gloom
Above the stair.

I mount the way to mother's God,
Led by a benison of prayer—
Step upon step, where she hath trod
Up Life's steep stair.

The Horses' Vacation

By Anna E. Treat

It was a rainy day at Glenbrook Farm.

All through the bright, pleasant days the little summer boarders, Grace Nelson and her lively brothers, Paul and Earnest, had played and romped happily. They called all the animals in the barnyard by name, and had named all the chickens and turkeys, a duty which they were very much surprised to learn had been neglected by Mr. Page and his family. They kept strict watch of the hens' nests, and Mrs. Page never failed to find her egg-box well supplied. They had explored all the nooks and corners of the orchard and pastures, and brought home many rustic treasures in the shape of flowers, mosses, acorn-cups, and berries. But it was quite a trial when an all-day rain kept the trio indoors.

Much reading was forbidden, as a severe attack of measles, late in the winter, had made great care necessary for all and brought the children out to this pleasant farm, the home of their mother's schoolmate and friend. The healthy, active life, pure air, and wholesome food had worked wonders, and Mamma, who was coming soon to stay a week, would not know them, Mrs. Page said. This caused Earnest, who was Mamma's pet, some anxiety, until he talked it over with motherly Grace, who set his fears at rest.

And now Grace was quite at her wits' end in the attempt to keep her brothers amused. She had played games with them, and cut out birds and animals from wrapping-paper, and had told them all the stories she could think of, trying in her pretty, well-bred way to keep the children from troubling their kind hostess.

Mrs. Page noticed it all, and when her after-dinner duties were finished she sat down in her rocking-chair and took up her fancy-work. Farmers' wives do not do much knitting nowadays; they work doilies.

So, as she held her little round embroidering frame and sorted her silks, she said, with a merry twinkle in her eyes, "Did you ever hear about the horses having a vacation?"

In a moment all was interest and attention. Forgotten was the plash of rain upon the windows, for the delightful scent of a story was in the air. Earnest, with a joyous look at Grace, tiptoed across the room for a little stool, which he placed close beside Mrs. Page, and seated himself with a contented little sigh which made the others laugh. And so in a happy mood the story began.

"It was two years ago that the horse-car company at Newburg sent twenty horses to our farm to be pastured for a few weeks. When they came I went down to the pasture to see them as they were turned into the pasture lot.

"How did they behave? Like happy children just out of school, or like a crowd of little street arabs let loose for a country holiday. They went in soberly enough, not realizing that they were free to do as they pleased. They began eagerly tasting the grass; then, sniffing the air, they would start to run, kicking up their heels as though they were young colts instead of old horses.

"Then they all rolled on the ground. It was quite a droll sight, as they all seemed to have the same idea at once. They would all start off for a wild race, but would come back to the starting-place two by two, on a sober trot, as though the old habit of drawing the heavy cars was too much for them. How they did enjoy the pleasant pasture that summer—cropping the sweet grass, drinking the clear water, and lying in the shade of the trees!

"You know the apple-tree at the end of the lane? The apples are large, and when one drops it can be heard quite a distance. The horses liked to eat them, and would run from the further end of the pasture when one fell to the ground. It was very funny to see them

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all galloping up in the hope of getting one apple.

"One day Mr. Page wished to plow a field, and, as there was so much work on hand, took two of these horses out and hitched them to the plow. They stepped out with a steady, fine pace, and then Mr. Page bore down upon the plow-handles to send the plowshare into the ground. The horses stopped promptly. Rather surprised, Mr. Page started them up again. They went on briskly until he again bore down upon the handles, when they stopped as before. It was of no use. They thought the brake had been set for them to halt, and the habit of years of obedience to signals was strong upon them.

"Poor fellows! They were doing the best they could, and so they were turned into the pasture again to enjoy their vacation in peace. They were good car-horses, but they could not plow."

"Did they come again the next summer?" asked Grace.

"No; they never came again, for the new electric cars were put on, and the horses have been sold and scattered far and wide. Horses are being driven out by electricity."

"And bicycles," added Paul, thinking of his own prized wheel.

"When I grow up," said Earnest, with decision, "I am going to have a horse—a car-horse," he added, a little under his breath.

A Mother Elephant and Her Baby

By Louise Delisle Radzinski

I wonder if any of our little people have seen a mother elephant put her baby to bed?

I saw it, once, and it was such a pretty sight I should like to tell you about it. It was sunset time, in summer, and the gentler animals of the Zoo in one of the great cities of the world were in yards and folds outside the buildings; when I reached the inclosure belonging to Mother Elephant, there was a large number of men, women, and children standing along the fence. They were very quiet, as if they were afraid of disturbing some one. As I stopped by the fence and looked in the yard, a small girl touched my skirt, pursed up her mouth, and, giving me a solemn look of warning, pointed to the elephants.

Mamma Elephant had her trunk around her baby's neck, and seemed to be whispering and encouraging him, as he rubbed his head against her knee. He stood a moment, then raised his head, flapped his big little ears, gave a flirt of his little cord of a tail, and trotted off by his mother's side to the center of the yard; there she left him, and went to a pile of hay that stood in a corner; this she took up, bunch by bunch, with her trunk, so nicely that she did not drop a wisp of it, and spread it around her child, who had not stirred from the spot where she had left him.

When the hay had been all spread around the baby, the mother stepped into the center, and began to tread it down with her feet, the little one following her motions exactly, till a perfectly even space had been trodden down; then Mamma Elephant stepped out again, went to the further side of the yard, and fumbled about the ground with her trunk. As she came back, her baby flourished his small trunk and flapped his ears, making at the same time a soft grunting sound, as if he knew what was coming, and liked it.

This time Mamma stood outside the baby's bed, and, beginning with the back of his ears, blew a small cloud of fine dust into the folds of skin behind them; then into those around his legs, and under him, till he was thoroughly powdered for the night. This done, she again put her trunk about his body, the little fellow dropped to his knees on the carefully trodden bed, and, after a few soft pats and a few soft grunts from his mother, he lay as a well-trained child of the elephant family should.

The mother's work, however, was not yet done; she took up delicately the hay from the edge of the bed, and began tossing it lightly along his sides and up toward his back, till its ridge no longer showed.

When all was done, the small girl who had warned me not to disturb the proceedings heaved a great sigh, and, turning to me, said: "I would just like to know what they do it for!" So I told her, explaining the habit wild animals have of treading their beds, to make sure there are no snakes in the grass; the necessity of dust-powdering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of the dry grass around them, to conceal them from the possible hunter.

"My! don't they know a lot! more'n some folks, I fancy!" said the little girl. "And she never punched nor pushed him, neither, though he wasn't very quick," she added, speaking to a tired-looking woman who stood by, smiling. "No, dear," said she. "She has but one child at a time to put to bed."

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The Home Club

The Public School and the Free Kindergarten

A correspondent signing herself "A Public Kindergartner" refers to an article in the issue of The Outlook for September 4, entitled "Two Kindergarten Questions." She believes that article was unjust to the public-school kindergartner, because it took the position that the Free Kindergarten Association kindergartens permitted greater liberty of selection and discrimination than was possible in the kindergarten in the public schools. One of the greatest defects of our public-school system all over this country is that it does not permit the teacher to exercise discretion. Each class-room, so to speak, from the kindergarten up, is a cog in a wheel, and in order that the machinery may run smoothly the cog must move in time and fit with its fellow. The free kindergarten, not being part of a system which compels a child to move forward at just such a pace, naturally permits a closer study of the individual child. The ideal public-school system is going to employ, especially in its kindergarten and primary departments, just that power of selection that will permit of considering the individual needs.

A kindergarten was started in a room loaned by the Board of Education of one of our Eastern cities two years ago last September. The school was located in the center of an Italian district, so that it would be quite fair to say that seven-eighths, if not nine-tenths, of the children entering the primary grades of this school came from non-English-speaking homes. When the kindergarten was started, the first difficulty faced was the impossibility of communication with so many of the little children. After the experiment of the first year it was decided to pay $750 a year to a trained kindergartner of experience, to provide her with two assistants, one for the morning and one for the afternoon, and to endeavor to work out the individual problem of this particular locality by putting the babies and the non-English-speaking children into the short session of the afternoon, and taking the other children (the older and the English-speaking children) into the morning session. Both sessions were limited to twenty-five children. The result was really wonderful. As soon as the older non-English-speaking children had acquired an English vocabulary that would make the morning session of real value to them, they were put into the morning kindergarten.

The experiment was watched with a great deal of interest, for a study of the lower primary grades in that school had revealed the painful truth that a large percentage of the children, even after being a year and some of them a year and a half in the primary grades, had but a very limited English vocabulary, and it was hoped through the kindergarten to provide them with this working tool before they were put into the primary grades. This fall the Board of Education of that city introduced the kindergarten into its public-school system, and, of course, took this kindergarten under its entire control. Result: The kindergarten now has forty children, put into a room that accommodates only twenty-five children comfortably; it holds only one session. The children who were last year in the morning kindergarten have been put down in the primary grade, and while they are much in advance of the children who have not had their advantages, three months more in the kindergarten would have given them a very much better working vocabulary. What possibility is there for individual work in a kindergarten of forty children, in a room so crowded that there is not any physical liberty? As soon as this kindergarten became a part of the system it had to take its place as a cog in the wheel and move in time.

Until public sentiment develops higher educational ideas than it now possesses, our kindergarten and primary school work must always be conducted on present lines. Public sentiment will not provide the money; it will not pay the salaries; it will not provide the room to give to little children what they ought to have, especially the little children in our tenement-house districts whose school life must close at fourteen years of age. Every person familiar with the kindergarten system of training and culture knows that one year in the kindergarten in actual fact counts for two years in the school life of every child. But it must be spent in a kindergarten that is not overcrowded; that permits of individual study by the kindergartner; that recognizes fully the environment of the child; that reaches

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into the home and enlists the mother on the side of the child's education, and makes her realize how large a factor the home is in that education. Even a second-rate free kindergarten that provides two kindergartners for every fifty children; in a room so decorated as to be an educational force in itself; one that will permit the dull child to remain a year longer than the kindergarten age and will admit the precocious child a year under the legal school age, is a far greater factor in civic and National development than an overcrowded kindergarten that must be run without regard to the individual. The fault lies not in Boards of Education or in school superintendents, but in the uneducated public sentiment and a lack of knowledge that makes the standards of education for the general public low.

One Evil of Childhood

Professor Edward R. Shaw, in a lecture recently delivered before the School of Pedagogy in the University of New York, said some things which parents and teachers alike are too slow to realize. Thus, he stated that the child's position in the world was not appreciated; that he is suddenly forced into the midst of manifestations of varied phenomena, events in time, all at once, without any key that will enable him to see their relation to each other, or his relation to them. The failure to remember that children reason only from the things they know is the cause of much of the friction in education, and often results in building an insurmountable wall between parent and child, between teacher and child. The child reasons out of his experience; he decides out of his experience; and there should be infinite patience when his judgments are even morally wrong. That children are permanently injured by a lack of sympathy that amounts almost to bad manners can be demonstrated by many men and women to-day who look back on their school-days analytically on the relations they held to their homes. A law student in a university recently declared that his horror of a recitation in class was due to an incident in his early school life which left permanent effects. When he was a little chap in one of the lower primary grades, he was given two brushes to carry to a teacher in the upper grade. Swelling with importance, it being his first visit to the grammar grade, and determined to cover himself with glory, he entered the class-room to which he had been sent. The teacher occupied a desk at the end furthest from the door. The little fellow, greatly embarrassed by the concentration of forty pairs of eyes upon him, walked up to the teacher and handed her the brushes with the brush end out. She, in a tone audible to all in the room, said to him, refusing to take the brushes, "Hand the other end." There was a titter of laughter in the room, which so embarrassed the small boy that he never knew how he left the room; but there was born that day in him a self-consciousness that had never existed before, and all through his life he has suffered from the horror of ridicule, and during his college career would rather make a "flunk" than run the risk of giving a wrong answer and so being made ridiculous. He carried this burden alone, never spoke of it, and, in fact, is only now realizing that this quality in himself, which he realizes is a great defect and limitation, was due to that incident in his early childhood. It is this that makes the office of teacher one requiring the finest attributes of human nature. Alas that so rarely is this quality found in school-rooms!

Important Questions to Answer

A correspondent sends us a communication consisting of several questions asking for suggestions on the moral training of children: First, Do you know any case of disobedience, lying, or stealing among children under sixteen? Second, To what cause do you think the fault due? Third, What were the exact circumstances? Fourth, How did you try to cure the fault? Fifth, What was the result? Our readers are earnestly requested to give the most practical answer in the fewest possible words to these queries.

An Answer

In the issue of November 13 a mother asked for some suggestions on the cure of stuttering. A correspondent writes saying:

> I take the liberty of suggesting the following as a thorough cure for the worst case of stuttering or stammering that can be found—viz., in talking, close the mouth, keeping the teeth firmly together, then talk slowly with the tongue and lips only. It will be found a little difficult at first to enunciate distinctly, but a few days' practice will overcome that, and perseverance in a few weeks, or months at the most, will entirely cure the patient.
>
> E. G. L.

Let not the future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things.—*Marcus Aurelius.*

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